THE

MISSIONARY HERALD.

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The Home Problem of Foreign Missions.

THE address made by President Capen, on the Home Problem of Foreign Missions, at the Conference of representatives of Foreign Missionary Boards of the United States and Canada, held in New York in January last, has been printed in an attractive form, and thousands of copies have already been distributed. The address treats of these problems with great vigor, and we shall gladly furnish any number of copies that can be judiciously distributed by pastors and churches. It ought to be read by every member of our Congregational churches.

The Home Missionary Anniversary.

THE month of May will witness a great gathering of Congregationalists in Boston to celebrate the seventy-fifth anniversary of the Congregational Home Missionary Society. There is a blessed work for Christ and for our country to be reviewed, and the friends of missions may well meet to rejoice over the past and to plan for the future. We give our heartiest congratulations to our sister society, with our earnest prayers for its continued prosperity.

The Missionary Homes.

THE Missionary Homes, one at Auburndale and one at Oberlin, are rendering good service to those who should have the loving care of our churches. They are not adequately endowed, and hence the cost of necessary repairs and refurnishings is met with difficulty. A call for further endowment would be entirely in order, but just at this date we are moved by the situation at the Auburndale Home to suggest that there may be individuals who are changing their location or their furnishings who would contribute chairs and carpets, still durable and nice, for use in rooms where a long succession of active young occupants have worn their way through the present equipments. Gifts of clothing or of new goods would also be most welcome, and correspondence on the subject may be addressed to Miss Margaret Adams, the Superintendent of the Home, at Auburndale, Mass.

Dr. Elias Riggs.

OUR readers will be interested in the translation, given on another page, by Mr. Allen, of an article by a Gregorian Armenian scholar in reference to the service of Dr. Elias Riggs in laying the foundations of modern Armenian by his translation of the Bible. A service precisely similar to this was rendered by Dr. Riggs to the Bulgarian people — his translations into that tongue being regarded by scholars as having given form and fixedness to the modern language.

The Deputation to India.

It is known to our readers that for more than a year the Prudential Committee has had in contemplation the sending of a deputation to India and Ceylon to study and report upon the condition of our three important missions in that part of the world. The missions themselves have for a long time been calling earnestly for such a deputation, feeling their need of counsel and direction upon many questions bearing upon their work. We are glad to report that arrangements are now completed and, Providence permitting, the deputation will sail before May first, giving them opportunity to attend some of the May anniversaries in London before leaving for India. The deputation will consist of Secretary Barton, who has had special charge of the India Missions; Rev. J. F. Loba, D.D., of Evanston, Ill., whose church generously releases him for eight months for this service; and William F. Whittemore, Esq., of Boston, a layman well qualified for the duty, who goes at his own charges. The deputation expects to reach Ceylon early in June, and after a month there will cross to Southern India, spending six or eight weeks in visiting all the stations of the Madura district. They will then cross to Western India, spending two months within the Marathi field. If present plans are carried out, they will finish their work in season to reach America before the close of the year. It is expected that the expenses of the deputation will be met without charge to the Treasury of the Board. Need we ask our friends to remember in prayer these brethren who go on this important errand, that they may be carried safely on their long journey and may be given wisdom in counsel?

From North China.

The letters from North China indicate the gradual settling of affairs so that work at the various points may be resumed. Mr. Wilder, of Tientsin, reports that Governor Yuan, of Shansi, is doing what he can to make that province safe. Near Tientsin the Chinese authorities are inefficient and travel is dangerous — not from the Boxers or from antipathy to foreigners, but from robbers. Mr. Wilder says they are welcomed as they go into the country, and the people are anxious to protect the foreigners, believing that any injury done them will react upon themselves. He reports a recent stop at the outstation of Lao Fa, between Peking and Tientsin, where he spent a Sabbath visiting various places where there were Christians. There were seventy-five men at the service on the Sabbath. Dr. Peck was proposing to go soon to Paoting-fu. If Dr. Atwood reached Peking January 8, it was thought that he might arrive in season to accompany the French and German expedition into Shansi. Miss Porter, from Tientsin, writes that they are in constant communication with Pang-Chuang, hearing of the distress of their people at that station. Dr. Arthur Smith, referring to these converts at Pang-Chuang, says, "They have not been killed, but they die daily." The letters from the native Christians, printed among the Letters from the Missions, will touch the hearts of all our readers. The mission has called for the immediate return of at least two of their associates who are now in this country, and Rev. J. H. Roberts and, probably, Rev. H. P. Perkins will sail very soon, in response to this request.

Financial.

THIS review of the Board's income, month by month, which is placed at the head of the third page is, or ought to be, the pivotal message in the *Missionary Herald*. We state here the receipts for the month of March, showing a slight advance in donations over the corresponding month last year, but for the seven months showing a large decrease from this source. The legacy account is always uncertain. We can only hope that it may increase before the year closes.

	March, 1900.	March, 1901.
Donations	$34,661.86	$35,022.76
Donations for the debt	45.00	
Legacies	24,196.47	21,212.24
	$58,903.33	$56,235.00
	7 mos., 1900.	7 mos., 1901.
Donations	$280,633.02	$273,656.05
Donations for the debt	614.08	749.00
Legacies	81,664.32	72,704.41
	$362,911.42	$347,109.46

Decrease in donations for seven months, $6,976.97; increase for the debt, $134.92; decrease in legacies, $8,959.91; net decrease, $15,801.96.

The *Missionary Herald* is sent to the pastor of every contributing church in the country, and we hope every one will read this paragraph. Letters from many pastors are reaching us, expressing sorrow that the receipts are behind those of last year. We are sorry, too, and are grateful for the sympathy expressed. If every pastor in the land would express his sorrow in a practical way, by using his personal influence, at once, in enlarging the receipts by from one to ten dollars each, or on the average of five dollars, it would mean an uplift to our work of amazing value. Many could arrange to say twenty dollars in place of five, and others one hundred in place of ten, and so all along the line. Let every effort be made to lift the work above the solicitudes arising from mere financial problems.

Humorist, not Historian.

WE have not the space, even if we had the desire, to state or to meet all the charges made in the magazines and newspapers concerning the collection of indemnities in China by the missionaries. Dr. Ament's letter on another page presents the matter in brief, and those who are disposed to take his word, supported as it is unanimously by the whole missionary body and by the concurrent testimony of Mr. Conger, Commissioner Rockhill, as well as the Chinese Commissioners, will not need anything further to confirm their confidence in the good faith of these missionaries whose fair name has been cruelly assaulted. We are convinced that the Chicago *Record* is right when it says of Mark Twain "that the American people do not take the captious humorist seriously upon such an important question as the work of the missions in China. . . . His life-work has been entirely outside the domain of facts. Facts to him are only useful as they may lend themselves to the art of humorous exaggeration or playful distortion."

The Letters from the Missions.

BECAUSE of their unusual interest we give an unusual amount of space this month to the Letters from the Missions. From every quarter of the mission field the tidings seem to be of advance, the Spirit of God being present in quickening power.

Twentieth Century Fund.

THE Twentieth Century Fund is now engaging the attention and thought of the officers of the Board, especially its honored president, who drafted the plan. This fund, let it be remembered, is not an endowment fund, but a fund to so give balance to the legacy account that it shall be impossible in the future to have sudden and great shrinking in receipts from this source, such as in the past few years has occasioned the debts resting upon the Board. This plan of the Twentieth Century Fund has been carefully studied by the officers and the Prudential Committee of the Board, by the Coöperating Committees east and west, and by a large number of the business men who are interested in missions, and it has had universal commendation. The plan has been given to the whole body of Corporate Members, and it is gratifying to know of the approval it has received. At the annual meeting at St. Louis it was unanimously endorsed. Gifts to this fund must not interfere with regular donations or it will fail of its object. Has not the time come for our large constituency of wealthy and well-to-do men and women, who can give to this without affecting their regular gifts, to send in their pledges to Treasurer Wiggin until the whole amount shall be in hand? Donors should remember that their pledges may extend, if desired, over a period of three years.

Famine Children in India.

OUR missionaries are deeply concerned about the support of the multitudes of children made homeless and helpless by the famine. It is estimated that not less than 22,000 of these children are under the care of missionaries, of whom over 3,000 are connected with missionaries of the American Board. Some industrial schemes are being started, in the hope of training these children for self-support and usefulness in the future. Dr. Abbott, of Bombay, states emphatically that, except in a few places where food is very cheap and education very primitive, fifteen dollars annually will *not* suffice for the proper care for body, mind, and soul of one of these children. In the cheaper schools perhaps twenty dollars will be sufficient, but to adequately cover all expenses, twenty-five dollars should be provided. But any sums that are given, large or small, will be received and carefully used to the best advantage. Dr. Abbott says that all reasonable conditions connected with gifts will be regarded, but he adds, "it is rather difficult to arbitrarily change the name of a boy to which he is accustomed and give him a name that to all his friends is outlandish and ridiculous. It is so much better for a child to have a name belonging to the country. If the tables were turned, how would an American boy, orphaned and supported from India, like to be called after an Indian name, Purushottamrao Shankaracharya Sahasrabuddhi? An Indian boy would rejoice in it, but how about the American boy among his fellows at school or college?"

Our Own Missionaries.

UNDER the title of "Our Own Missionaries," the British Church Missionary Society classifies those who are specially supported, wholly or in part, by individuals or associations, so that while they are under the appointment and direction of the society they receive their stipends from persons or organizations. The C. M. S. has eighty-nine honorary missionaries (twenty-three men and sixty-six women) who support themselves entirely; leaving these out of account, it has also, without enumerating the wives of missionaries, 818 missionaries (518 men and 300 women). Of this total of 818, ten more than one-half, or 414, are specially supported, wholly or in part, and are thus classified as "own missionaries." This means that each individual or association supporting an assigned missionary can regard him or her as "their own." Various associations, county, diocesan, and colonial, are responsible for 308 of these missionaries, while 106 are supported by gifts from individuals. This certainly is a remarkable record. It would seem that this scheme for "our own missionaries" was adopted by the C. M. S. subsequent to 1890, and that there was great hesitation in the matter on the part of the society because it was feared that it would interfere with the general fund and introduce some confusion in the control of the finances. The fact is clearly recognized that some of these gifts that have been made for "our own missionaries" doubtless would have come into the general fund, although it was made a feature of the scheme that the amounts contributed for this purpose should be *additional* to ordinary gifts; but the C. M. S. is convinced that the plan has worked well, and they are grateful to God and their friends for its success. Individuals or churches in this country who are questioning about adopting a missionary of their own may well take into consideration this success of our British brethren. Every one must recognize the fact that there are general expenses which must be met from a general fund, and it will not help the cause to withhold from this fund in order to specialize gifts; but where the adoption of the plan of having "our own missionary" will lead to extra gifts, or a large increase upon the regular contribution, the scheme is to be heartily commended.

Death of Dr. Goodwin.

THE death of Dr. E. P. Goodwin, of Chicago, is an event calling for notice in the organ of the American Board, which he served so faithfully and of which he was a corporate member for thirty years. His voice and heart were always enlisted in behalf of the work of foreign missions. He trained the people of his great parish in Chicago in missionary ways, and sought to inspire them with zeal for this cause. It was stated at his funeral by Dr. Hitchcock that Dr. Goodwin attended at least sixteen of the Board's annual meetings during his twenty-nine years of membership, including the last one at St. Louis, where his prayer at the close of one of the services was most uplifting and memorable. May God raise up many such pastors to lead the churches in divine things, and to care as constantly and efficiently for the interests of the great Kingdom of God at home and abroad!

From M. Coillard.

We have heretofore reported that some of the native Christians in our West African Mission, especially those connected with the Chisamba station, according to the custom of their country, have gone on trading expeditions into the far interior, some of them accompanying caravans which have entered the valley of the Zambesi and have visited the Barotse tribe, where the French Evangelical Mission, under their heroic missionary, Mr. Coillard, have been laboring amid many discouragements. We have recently received a copy of a letter from Mr. Coillard to Mr. Currie at Chisamba, dated at Lealuyi, Upper Zambesi, July 18, 1900, in which he speaks of the coming to that station of Major Harding, who is the British Resident among the Barotse. Major Harding had visited Chisamba, and knew the Christian men who have come from Bihe to the Zambesi on these caravans. Mr. Coillard writes to Mr. Currie: "Major Harding, who was full of his visit to you, has caused me greatly to rejoice and to praise. The Lord has greatly blessed your work and magnified the power of his glorious gospel around you. I take it as a token of the richer blessing which he shall yet shower upon these dark hearts of the Dark Continent. I was told by our people that in some caravan or caravans several members of your church had come, and that they had, all the time of their stay here, uninterrupted and close fellowship with them. The Major also told me, with something like pride and certainly with great satisfaction, that your young men had behaved wonderfully well, like consistent Christians; he said he had them every evening before his tent to sing hymns and have prayers. He called them at once before me, and asked them to sing some favorite hymn." Mr. Coillard seems to anticipate much good resulting from these visits of Christian Biheans in the interior. He certainly gives a good testimony to the character of the young men from Chisamba. Mr. Coillard's report of his own work among the Barotse is not encouraging. Of the seventeen new workers whom he took with him on his return to the Zambesi two years ago, with such high hopes of success, four have died and five more have been compelled to return home. Though the congregations are good and the schools well attended, there are as yet few conversions. The influence of the king is a great hindrance, though personally he is well disposed. The day of prosperity for this Zambesi Mission is yet to come. The Christian faith and courage of Mr. Coillard and his associates will surely be rewarded.

The Chinese Pleased.

Our missionaries in North China are facing many questions concerning reorganization, particularly as to the future location of the college and theological seminary. No decisions, of course, are reached as yet, but inquiries are being made as to a site and materials for rebuilding. Mr. Tewksbury writes in reference to his inquiries about procuring lime, brick, slate and coal, that "these things are very easy to manage now, and instead of oppressing the villages, they are overjoyed at the prospect of purchase on account of the protection of their rights and homes we can secure for them."

Unitarianism in Japan.

A SINGULAR statement has appeared in the *Christian Register*, the Unitarian paper of Boston, from the pen of Mr. Murai, of Tokyo, Japan, affirming that the trend of thought among the Japanese, so far as it is at all Christian, is toward Unitarianism, and that the evangelical churches are fast losing ground. As an evidence of this trend, Mr. Murai refers to his large congregation in Tokyo. We now learn that in this, the only Unitarian congregation in that city, and, so far as we know, in Japan, the seating capacity of the place of worship is about 250, while there are in Tokyo alone 117 Protestant preaching places, with an average attendance on each Sabbath of about 3,750. The evidence in support of Mr. Murai's claim would seem to be far from conclusive.

The Character of the Chinese.

THINKING people are gaining some new impressions in regard to the character of the Chinese as they see or hear of their conduct under recent experiences, and not a few have come to revise their opinions of missions by reason of the steadfastness of these converts to Christianity. The English Bishop of Hong Kong reports that he finds less of criticism and more of genuine sympathy on the part of foreigners in China than has ever been seen before. He refers to an American agent who a year since thought missions "nonsense" and the converts "humbugs," but who is now convinced by eyesight of the reality of the conversions and the noble heroism of the converts.

Avoiding the Questionable.

MR. CURRIE'S letter from West Africa, on another page, brings the pleasant item that Kanjundu, the chief of Ciyuka, whose interesting case has been alluded to in many previous letters, has taken his stand firmly as a Christian, and has been baptized. An incident related concerning this man reveals his spirit. On account of the scarcity of meat it became a question what should be done to provide for the usual Christmas feast. It was proposed to have a hunt, in the expectation that sufficient game would be secured to supply the need. But when Kanjundu was consulted, he replied, "All you think to do is good except one matter, and I don't think I can agree to that. If you call a hunt, the people will think it is an *ocisungi*, and I would rather give an animal than have that." A hunt called by a chief of Bihe has ordinarily certain fetich ceremonies connected with it called *ocisungi*, which the people might expect if Kanjundu had favored the plan. It is much in his favor that this chief perceived and would guard against a peril connected with a thing, innocent in itself, but liable to be misunderstood and perverted.

A Generous Donor.

GRATEFUL mention should be made here of Miss Julia A. Chapin, of Chicago, who has recently been released from long suffering, patiently borne, and entered an eternal rest. A few years since, out of her deep love for foreign missions, she made the American Board a large gift, stipulating that she receive during her life the income of the same. The amount now becomes available for the purpose she had in mind, and it will speedily be doing its good work in distant lands, while she who gave it has passed to the rewards above.

Mr. Fukuzawa.

THE death of Mr. Fukuzawa, of Japan, removes a personality which has had a vast and in most respects beneficent influence in the modern life of that empire. As an educator, an editor, a politician without office, a philosopher in many departments, he has deserved well of his countrymen, and has often been compared to Britain's "Grand Old Man," Mr. Gladstone. His character was unblemished and he took high ground upon moral questions where the Japanese are weak. While tolerant toward all religions, he has given the impression that he looked somewhat askance at all religions, commending the good fruits which any of them produced while not accepting their teachings. The hold which Mr. Fukuzawa had upon his countrymen is shown by the fact that at his funeral, which was conducted according to the Buddhist ritual, not less than fifteen hundred students marched in front of the bier, while ten thousand Japanese followed on foot, making, as the Japan *Mail* says, "such a numerous attendance as had not been witnessed at a funeral in Tokyo in modern times."

Missionary Statistics of Japan.

WE are again indebted to Rev. Henry Loomis, Agent of the American Bible Society in Japan, for the valuable sheet giving the names and addresses of all missionaries in Japan and Korea, with the statistics of missionary work in Japan for the year 1900. We have, as usual, condensed this tabular view, which will be found on page 187. The changes within the year are not marked, but they indicate a steady advance in most particulars. Though the baptized adult converts of the year are given as 3,139, the total membership in the 443 churches foots up but 643 more than were reported the previous year. The Greek (Russian) church in Japan has only four foreign missionaries, but it reports 173 churches, with a membership of 25,994. The Roman Catholic church reports 159 male missionaries, including friars, and 103 European "sisters." Its congregations number 251, and it claims 54,602 adherents.

To Student Volunteers.

A MOST impressive appeal comes from former Student Volunteers of America and Europe who are now missionaries in China, calling upon the Student Volunteers in the home lands to be ready for service in that empire. Those who make the appeal met in Shanghai December 18, 1900, coming from twelve different provinces of China, and they express their confidence that "these days of persecution are soon to give place to the unprecedented opportunity for a great spiritual awakening in the Chinese Empire. It is, therefore, with intense prayer and earnestness that we urge you to come to China." These young missionaries declare that they have not lost faith in the Chinese nor in the transforming power of the gospel, and they find in the heroic qualities of the Chinese Christians exhibited during the awful persecutions, a strong argument for renewed effort for the conversion of that people. There is imperative need of a large increase in the number of missionaries, and this appeal comes with great force from these young missionaries in China, who know whereof they affirm. May their appeal be answered by the students of Christian lands. But that it may be answered, the churches at home must awake to a new sense of their responsibility to provide the means for sending them.

STATISTICS OF CHRISTIAN AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1900.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, 60, YOKOHAMA.

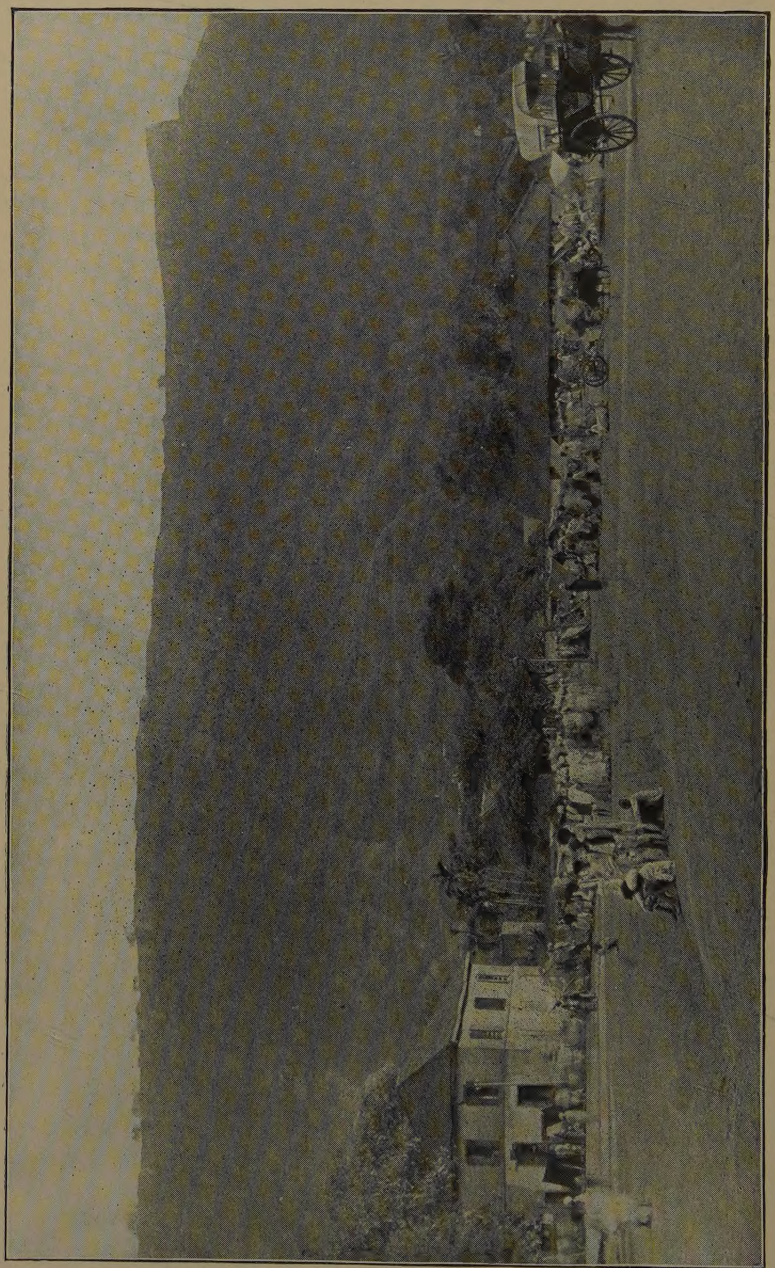
NAME OF MISSION.	Year of arrival in Japan.	Missionaries. Male.	Unmarried women.	Total, including wives.	Stations.	Outstations.	Organized churches.	Baptized adult converts, 1900.	Total adult membership.	Theologic'l students.	Native ministers.	Unordained preachers and helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=50 cts. (gold).
American Baptist Missionary Union . .	1860	19	19	56	9	54	27	204	2,011	16	7	60	3,540.38
American Board's Mission in Coöperation with the Kumiai Churches (a)	1869	21	22	62	12	179	72	519	10,214	15	38	67	31,745.00
American Christian Convention (d) . .	1887	2	2	6	2	23	7	11	344	2	4	4	278.01
Baptist Convention (Southern)	1889	4	...	8	4	9	2	15	90	...	1	4	125.00
Christian and Missionary Alliance . . .	1891	1	1	3	1	3	3	4	26	...	...	3	(f) 10.00
Presbyterian Church of the U. S. . . .	1859	17	20	54	12	31	...	...	...	...	...	...	.....
Reformed Church in America	1859	11	10	31	9	14	...	...	...	...	...	...	.....
United Presbyterian Church of Scotland,	1874	1	...	2	1	..	...	...	...	...	...	...	.....
The Church of Christ in Japan (a) .	...	...	...	...	...	..	71	619	10,847	18	34	113	27,633.56
Reformed Church in the United States .	1879	8	4	18	3	48	...	...	...	...	...	...	.....
Presbyterian Church in the U. S. (South),	1885	10	8	28	7	53	...	...	...	...	...	...	.....
Woman's Union Missionary Soc., U.S.A.	1871	...	5	5	2	7	...	...	...	...	...	...	.....
Cumberland Presbyterian Church . . .	1877	6	7	18	4	12	...	...	...	...	...	...	.....
Church of Christ	1883	7	6	19	4	14	13	94	734	...	9	10	372.55
Evangelical Association of No. America,	1876	2	2	6	1	16	14	61	926	3	18	12	1,256.06
Evangelical Lutheran Mission, U.S.A. .	1892	4	...	8	2	1	1	13	77	...	2	2	488.00
General Evang. Prot. (German Swiss) .	1885	3	1	7	2	1	1	5	116	3	2	...	43.32
Hephzibah Faith Miss. Association, (f) .	1894	...	1	3	2	1	...	...	...	...	...	1	15.30
Independent and Unconnected (Native) (f)	...	...	...	...	...	...	6	25	604	...	3	7	1,516.39
Independ't and Unconnected (Foreign) (f)	...	3	8	13	5	...	...	...	...	...	...	...	.....
Methodist Church of Canada (c) . . .	1873	8	14	30	5	53	26	141	(i) 150 1,866	4	26	64	4,692.00
Methodist Episcopal Church, U.S.A. (e)	1873	18	28	64	9	81	79	488	(i)1,702 3,153	10	60	28	13,940.00
Methodist Episcopal Church (South) (e)	1886	14	7	35	9	18	15	63	688	1	10	7	1,620.00
Methodist Protestant Church (b) . . .	1880	5	3	13	3	6	5	80	388	5	7	7	998.21
Protestant Episcopal Church, U.S.A.	1859	24	11	52	..	...	...	...	...	...	...	...	.....
Church Missionary Society	1869	55	49	140	..	...	...	...	...	...	...	...	.....
Nippon Sei Kokwai (k)	...	...	...	...	34	82	80	705	(j)7,976	39	45	141	11,233.67
Soc. for the Propagation of the Gospel	1873	10	6	23	..	...	...	...	...	...	...	...	.....
St. Andrew's University Mission . .	...	...	...	5	..	...	...	...	...	...	...	...	.....
St. Hilda's Mission	...	...	7	7	..	...	...	...	...	...	...	...	.....
Salvation Army	1895	5	4	13	4	22	(h)15	...	...	...	51	4	2,585.15
Scandinavian Alliance Mission in Japan,	1891	3	3	8	4	10	...	17	152	...	...	4	14.50
Seventh Day Adventists	1898	2	1	5	2	2	1	12	12	...	...	10	.....
Society of Friends, U.S.A.	1885	2	2	6	2	3	...	(g) 33	201	...	...	...	104.33
Universalist	1890	2	1	5	1	...	5	11	65	2	3	3	175.00
United Brethren in Christ	1896	2	...	4	2	...	...	19	109	2	1	7	142.17
Total of Protestant Missions, 1900 .	...	276	239	757	157	734	443	3,139	42,451	120	321	558	102,228.50
Total of Protestant Missions, 1899 .	...	247	260	727	152	887	444	3,149	41,808	113	319	518	94,275.78

(a) Statistics to January 1, 1900. (b) Statistics to April 1, 1899. (c) Statistics to May 1, 1900. (d) Statistics to June 30, 1900. (e) Statistics to August 1, 1900. (f) Approximate. Reports not complete. (g) Admitted to Christian fellowship by public profession of faith in Christ. (h) Not churches but Army Corps. (i) Probationers. (j) Catechumens and infants included. (k) Reports not complete.

SATARA — ITS FORT AND ITS FAMINE.

BY REV. H. J. BRUCE, OF SATARA, INDIA.

STANDING on the west side of the large open space in front of the new palace of Satara, and looking southward, we have the view presented in the



SATARA BAZAAR AND HILL FORT.

accompanying picture. The weekly bazaar at the upper end is a very busy place on Thursday afternoons, when people come from the villages to pur-

chase their supplies of grain and other necessaries. A portion of the city is seen beyond, almost hidden among the trees, but our special interest centers upon the fort in the background. This fort rises 1,200 feet directly over the city. Its sides are steep, and the natural escarpment at the top rises perpendicularly some fifteen to twenty feet, making a very strong fortification. The summit is of triangular shape, and stretches about 1,100 yards in length and 600 yards in width. There are several ponds or tanks on the top, some of which are large and deep, giving a perennial supply of water. Bungalows and barracks have been built, and there are many large trees. There is an entrance gate near the right-hand corner, and another smaller one at the back side.

While the fort is carefully guarded, it is at present used chiefly as a sanitarium for sick soldiers from the Satara camp. There are discrepant statements in regard to the first building of the Satara fort, one statement placing it in 1190, when a boy and a girl were buried alive at the gate to appease the guardian deities, and the other placing it in the latter part of the fourteenth century. It has played an important part in the history of the surrounding country, having been taken and retaken many times by the contending parties. Shiwaji, the famous Maratha chieftain, captured it from the Moghul power in 1673. but twenty-five years later Aurangzebe came with a large force from Delhi and laid siege to it.

Beautiful and picturesque as the Satara fort is to the observer, its history has been full of eventful and tragic scenes. But turning from the tragedies of the past, let us glance at some present scenes in Satara. Our second picture represents a company of famine laborers in the mission compound of the American Board. They are standing before the garden in front of the Satara home. The two men dressed in white are the overseers, the one at the left being a preacher who has been drafted to this work. The latter rains have so far failed that there is still very great suffering among the people.

Since my return from America last autumn, I have opened some relief works in the mission compound — repairing roads, improving the garden, or anything that would enable the people to earn their bit of daily bread. I have offered two annas a day (four cents) for men, one and one-half annas for women, and one anna for children from ten to fifteen years of age. At those rates none would apply who were not in desperate need. Our numbers increased daily until we had 116, and they would increase indefinitely if we could find work for them and money to pay them. Little girls of ten or twelve have come and piteously begged to be allowed to work, and when I have given them permission, they have been as pleased as could be. I wonder if my readers have ever thought what it would mean if their own little girls were obliged to go about begging for work at two cents a day! It is pitiable to see the distress, even at this late day, although it is not as acute or as widespread as it was a few months ago.

Our works are closed on Sunday, and some of the people complain that they have nothing to eat on that day. One woman came who had four

young children, too small for service. The children were allowed one-half anna each, making three and one-half annas (seven cents) for the family of five persons.

Since the first of January, 1901, our relief works have been transferred

FAMINE LABORERS AT THE MISSION COMPOUND, SATARA.

to Koregaon, where we are now building a chapel and preacher's house. In the providence of God we have been able to secure a fine site for our chapel, in the most prominent part of the village. The number of laborers quickly arose to nearly a hundred, and many more would have come if we could have

found anything for them to do. Our pay-roll includes a number of babies and little folks, who are too small to do very much except to cry. But the one cent a day which they receive keeps them alive, and for the most part they are very naked and very happy. Our people are allowed half pay for Sunday, although the works are closed, and the gospel is preached to them every day.

We are most grateful to those who have provided the funds, and thus enabled us to afford this relief to so many suffering ones.

THE FORWARD MOVEMENT COUNCIL AT PLYMOUTH.

BY LUTHER D. WISHARD.

THE Forward Movement Committee could not have selected a more appropriate place than Plymouth for the first of the special series of councils which it proposes to hold at many strategic points throughout the country. The initial Council was composed of thirty-four representative men from twenty-one of the twenty-five Conferences of Massachusetts and from the Conference of Rhode Island. Nearly every man had been a member of the Intercollegiate Young Men's Christian Association, and had been closely associated with its foreign missionary department, the Student Volunteer Movement. It is surely cause for great encouragement to see such a company of college graduates as that assembled at Plymouth, March 25–26, to consider ways and means for supporting their old fellow students already at the front and to send the students who are now offering to go. Our confidence in the outcome of this Council is further strengthened by the presence of a number of business men, who, although never connected with the colleges, represent by far the largest part of the business community, without whose hearty and practical coöperation the missionary enterprise will come to little.

The points discussed at Plymouth indicate the comprehensive grasp with which these men are taking hold of the missionary enterprise, and the plan of action adopted shows that they propose to move forward immediately and in earnest. A rapid but complete survey of the foreign fields, with their population of over fifty millions, for which the Congregational churches are responsible, was followed by the consideration of the force of at least twelve hundred missionaries and the annual fund of fully a million and a half dollars, which will be eventually required for the occupation of the field.

Full attention was then given to the agencies which are indispensable to a well-organized missionary department in a church, including the Missionary Meeting, Study Class and Library; also systematic contributions from every member of the church for the support of the work, all of these to be supervised by a committee of influential persons.

The agencies which the Forward Movement Committee propose for the organization of the missionary activities of the churches were explained and unanimously approved. These agencies are as follows: —

First. The visitation by representatives of the Committee of about five hundred of our leading churches, namely, those which expend $3,000 or

more on their parish work. These churches are to be appealed to for the support of missionaries or specific phases of work.

Second. Visitation of churches by Student Deputations, which shall voice the message of the Student Missionary Volunteers, and shall coöperate in organizing the missionary department of the church.

Third. The conduct of a Forward Movement Council in every Conference in the denomination, beginning with Massachusetts and Rhode Island. These meetings will be held in connection with the Field Days which the Forward Movement Committee will conduct in churches to which they will appeal for the support of missionaries and for other special funds. Two or more prominent members will be invited from each of the neighboring churches to spend the day at the central church, participating in the services, and especially devoting the afternoon to a Free Parliament or Council concerning the methods adapted to the smaller churches. They will be pledged, if possible, to carry out these methods. In this way practically every church will eventually be touched by the Movement.

Fourth. A Summer Assembly, for the study of the Bible and Missions, will be held at Silver Bay, Lake George, N. Y., July 6–15. It is proposed to secure the attendance of representative men from every conference east of Indiana, and from as many others in the West as possible. The eight days of training and inspiration which the delegates will receive from the prominent men already engaged as speakers and teachers will send them back to their churches and conferences prepared to organize and direct the missionary enterprise with unprecedented vigor and intelligence. Full information concerning the Lake George gathering will be found in the following article.

With such a body of representative men assembled at a most historic spot in America; with such a survey of the missionary problem and such a program of action insured, it is not too much to believe that we shall realize during this generation the idea embodied in the keynote of the Council, namely, "THE IMMEDIATE OCCUPATION OF OUR FIELD."

THE FIRST GENERAL COUNCIL OF THE FORWARD MOVEMENT.

Silver Bay, Lake George, N. Y., July 6—15, 1901.

BY LUTHER D. WISHARD.

THE Committee of the Forward Movement appreciates the opportunity of preparing the many readers of the *Missionary Herald* for the call which will soon be issued for a General Council on Bible Study and Foreign Missions. The following extracts from the announcement will serve to indicate the drift of the program:—

The primary aim of the Council is to enlist and train men to serve in every Conference as leaders of the home department of foreign missions. To this end it is proposed to ensure the presence of several hundred carefully

chosen men, to acquaint them with the foreign fields which the Congregational churches have entered, with the force needed for the occupation of these fields, and the fund needed for supporting the force; to enlighten them as to the essential features of a rightly conducted foreign department in the home churches; to unite them in carrying out the well-conceived policy of the Forward Movement, and to commit them to the great purpose of the movement, namely, the immediate occupation of our field. The success of this program is already guaranteed by the assured presence of President Samuel B. Capen and Secretaries Daniels and Creegan of the American Board, and Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement.

The Committee is also providing for a course of Bible Study on the Beginnings of Christianity, to be conducted by Professor Edward I. Bosworth, of the New Testament Department in Oberlin Theological Seminary. This feature of the program is not merely destined to serve as a stimulus of missionary enthusiasm, for which alone it might very properly be introduced. The presence of such a leader as Professor Bosworth, who has for years been training college students in summer conferences to serve as organizers and leaders of Bible study in their colleges, the time at the disposal of the Council, and the presence of the influential men of the churches, all combine to afford a rare opportunity for infusing these men with new ideas and methods of Bible study which they will be quick to communicate to their churches. In this way the missionary movement will again do its already oft-repeated work of quickening and inspiring the churches for their work at home.

The Committee lays great stress upon the outing or recreation feature of the Council. It had this in mind in fixing the Council at Lake George, the most beautiful of American lakes. Every facility exists for land and water sports. The afternoons will be sacredly devoted to boating, swimming, rowing, fishing, tennis, golf and tramping.

The delegates will be housed in the palatial home (we cannot call it a hotel without a twinge of conscience, although it goes by the name of the Silver Bay Hotel) of Mr. and Mrs. Silas H. Paine, who have established this lodge in the wilderness as a resting place for themselves from their arduous business and philanthropic life in New York, and also for others situated like themselves. Tents will be provided to accommodate the large overflow of delegates after the great house is filled.

This rare summer outing and intellectual and spiritual uplift will cost seventeen dollars, five of which goes to the fund for Council expenses, and twelve will cover, or rather will be received in exchange for, entertainment for which summer tourists ordinarily pay two or three times as much.

While the delegations are limited to men, the Committee has recognized the appropriateness of allowing married men the privilege of being accompanied by their wives. Ladies will be charged the same rates, both for enrollment and board, as the men.

Until May 20th no church can be promised the privilege of sending more

than one man to the Council; after that date, if there be room, opportunity will be given churches to appoint two.

Complete information will be furnished in the forthcoming announcement, a copy of which will soon be sent to every pastor in the denomination whose name appears upon the roll of churches in the "Congregational Year Book" for 1900 (pages 80–371, inclusive). Pastors whose names are not recorded in that particular list can obtain the announcement pamphlet by applying to the Forward Movement Committee, American Board, 287 Fourth Avenue, New York.

AN ARMENIAN ESTIMATE OF DR. ELIAS RIGGS.

BY REV. HERBERT M. ALLEN, OF BOSTON.

RECENTLY there appeared in an Armenian periodical published in London an article in regard to Dr. Elias Riggs, which will be of peculiar interest to all friends of missions. The writer, Mr. L. Zartoumian, is a member of the Gregorian Church and a man of considerable literary repute among his own countrymen. Aside from the distinct charm of this sketch of Dr. Riggs as he appeared to a keen observer of the people to whom he devoted his life, this fervid yet scholarly tribute to the genius and services of our sainted missionary has an intrinsic value from the fact that the writer's church affiliations would not naturally predispose him to a sympathetic regard for a pioneer of evangelical work in Turkey. The translation of the article is as follows: —

"Dr. Riggs has died at Constantinople. I do not know whether this news will cause a pang of regret to the majority of Armenians when they read it, but I do know that Armenia is indebted to this foreigner as she is to very few of her own sons. Dr. Riggs had passed his ninetieth year. I used often to see him in Constantinople, where he lived for years on the heights of Scutari. He was a spare, angular man, with a massive head resting on a slight body, and with snow-white hair and beard which glistened with the sheen of pure silver. He carried with him the mark of the missionary — the unvarying white tie, which always gave them the appearance of sharing in some continuous festivity. In his sympathetic eyes there was that candid look, peculiar to scholars, which is seen in the eyes of a pure woman, and which gives a childlike and extraordinary sweetness to their faces.

"This old man, bent under the weight of years and sleepless vigils, had a vigor denied to young men. Summer and winter he climbed the Scutari hill with invincible strength. It was an amazing thing to see this old man of ninety, on the most blustering days of winter, stubbornly making his trip from the suburbs to the city and back again. Retreating into a corner of the steamer cabin, and barely restraining for a moment the deep cough which shook his slender frame, he never lifted his eyes from the printed proofs which from time to time he marked with a swift stroke of his pencil, while on every side of him were big-bellied, sluggish Turks, and other citizens like so many lazy swine, who, with eyes like those of a fried fish, exchanged frowning glances and opened their palms in amazement.

"Dr. Riggs was a rare scholar in the ancient oriental languages, especially in the Chaldaic tongue, and he was considered an unquestionable authority among philologists. The dictionaries and grammars he compiled in these languages remain today as standard works. But for us the most important point to note is that his translation of the Bible, which saw light in Smyrna between 1840–50, *laid the foundations of our modern Armenian.* It still remains to me a matter for wonder how a foreigner could penetrate so deeply into the spirit and construction of our language as to bring it under rules, and give it almost the final form of structure which we are using today.

"I have often thought that Dr. Riggs had in the background, as his associate, an Armenian whose first attempts he systematized, being himself a scholar familiar with the general laws of change and construction in language; and I should like to have some philologist investigate this interesting point in the history of our modern tongue. But the generally accepted view is that Dr. Riggs himself made the translation, although a slight variation between the language of the Old and the New Testaments, perceptible only to the closest observer, seems to strengthen my supposition. But whether with or without an associate, the work of this American scholar is so important and fundamental that it gives him an unquestionable claim on our gratitude."

At this point the writer gives a brief historical review of the attempts which were made by others later to give the Armenian vernacular a new turn by producing a conglomerate of the ancient and modern tongues. The result, he says, was so "grotesque," and the mistake of trying to force into circulation this unnatural translation of the Bible was so palpable, that no time was lost by the American Mission in returning to Dr. Riggs' original translation. The writer then continues: —

"This, of course, is a final decision, and if my voice has the slightest influence with the administration of the American Board, I would submit a plea that they allow no hand to touch Dr. Riggs' text. I do not say that there are no forms in it which are not obsolete today, and expressions which seem strange in our present language; but that is a characteristic which is common to the Bibles of every Christian people, and which no one would wish to see subjected to the necessary almost daily changes of the vernacular. No matter how many years pass, Dr. Riggs' Bible will remain as the most important text of our modern Armenian, the root from which springs the language which we write today."

LETTERS FROM THE MISSIONS.

Foochow Mission.

DEATHS IN THE COLLEGE.

Miss Hartwell, of Foochow, in a letter dated December 24, makes many interesting statements concerning the work of the past year, speaking with special gratitude for the strength ministered to the mission while so many were necessarily absent from the field. She says: —

"The constant threats of the summer have brought the Christians face to face with death and made them think as

never before. These experiences have also sobered many another who had attended our schools and thus become identified with us. In the college this feeling had been deepened in some hearts by the sudden death of three of our students, one of them having taken highest rank in scholarship for the previous term, as well as being an earnest Christian. But God came still nearer, when, soon after the opening of college this term, he called to himself one of our best student teachers after a short illness with typhoid fever. This is the only death I remember as taking place within the college walls, and the impressions left by this peaceful Christian death and burial were most solemn. The casket was entirely hidden under wreaths of bamboo and evergreen — symbols of peace and immortality — while on either side were the quotations, made in characters of flowers, 'Forever with the Lord,' and 'There'll be no sorrow there.' A cross and crown and wreaths of flowers were placed on top, and as the large body of students followed all that remained on earth of their fellow student, the whole march of over two miles became a powerful testimony to the blessedness of our Christian faith.

"The deceased, Mr. Ling Caik-hong, after finishing the Chinese course, had remained as a student teacher to study English. The Sunday before taken ill he had been elected president of our Christian Endeavor society, the largest in this province if not in China, and this brought his death specially near the hearts of all the church. At the first meeting of our college Y. M. C. A. for this term, he had been chosen to lead; all the students remained, and his words on that occasion showed his spirit. He said, 'During the summer I was very much rejoiced when I heard Mr. Hartwell tell how the Chinese Christians at the north preferred to die rather than deny their Saviour. We knew the foreign missionaries would be willing to die, and we rejoice that the Chinese Christians also bravely and gladly testified for Jesus even with their lives.'

"During Caik-hong's illness most earnest prayers were offered for his recovery, which God answered by a speedy release and allowing him to accomplish more, we trust, by his death than he could have done had his life been granted. From that time the Spirit has been very near, as shown by the quickened spiritual life in the college. Caik-hong was usually the first to speak in the Y. M. C. A. meetings, and wondering upon whom his mantle would fall, it seemed marvelous to me that at the very next meeting several who had seldom spoken before were the first on their feet, and those who usually took part could find no opportunity. Seeing this earnest spirit among the students, our faculty organized a weekly teachers' meeting to pray for the college, and in this the Chinese teachers have themselves been quickened, as well as our own courage and faith strengthened.

DEVOTED STUDENTS.

"At the opening of the term the number of students offering to go out on Sunday afternoons was not very large, but it has steadily increased until now it numbers thirty-five. Most of these alternate between teaching in the home Sunday school and going out to teach Sunday schools and conduct Junior Christian Endeavor services in connection with ten day schools within a radius of a mile and a half. Their weekly reports show that on an average this band of students have carried the truth to 160 children and forty adults each Sabbath afternoon, beside teaching over a hundred in the home Sunday school, and holding morning services in three different schools. Will you not pray that God will abundantly bless these efforts, as the young men go out from week to week in rain or sun?

"A few weeks since some of the more earnest Christians in the English course

felt they could reach the higher class young men through an English prayer meeting, and held one on Sunday afternoon at one o'clock, just before starting out to the day schools. This English meeting has brought in several young men who have never before publicly professed interest. At the last meeting the son of an ex-magistrate spoke for the first time, saying, 'We should think more of the future and prepare for it. I am thinking more of it than I ever have before.' The week before he told Miss Wiley he would come and speak next time and asked us to pray for him. When he first came to the college five years ago, he doubted whether there was any hereafter, but at the end of two years he came to tell me as a word of comfort that he did at last believe there was a future life. An indifference to the hereafter seems characteristic of the literary class. Like their model, Confucius, they trouble themselves little about the unknown, and it requires much patient reasoning to lead them to a sense of a need for the Saviour.

"This year our Annual Meeting was unusually late, on account of the uncertainty of the times. Seeing the working of the Spirit in the college, we welcomed this series of meetings for their influence at this time. As preparatory to the meetings, we divided the students the evening previous into two sections. Those already church members were addressed by Mr. Walker and Mr. Hinman on the subject of personal consecration to Christian service, while the others, Mrs. Hinman, Miss Wiley, and myself addressed on the subject of sin and the need of a personal Saviour. Both meetings showed a deeply earnest spirit and prepared all our hearts for the following week.

A GOOD YEAR.

"The reports of the churches for the past year were thrilling and spiritual, reaching their climax in the reports of our afflicted Shao-wu district. Pastor Yao told how the Christians, when driven from place to place, everywhere preached the gospel, and many who before had never heard, had thus listened to the truth. He illustrated the superiority of trusting in the Lord by the story of the Shao-wu church, saying that the Chinese naturally trusted in a fire wall to protect them from fire, but at Shao-wu they had found it better to trust in the Lord than in a fire wall. The mob burned the Roman Catholic church because they could do so without endangering their own houses, but our church was built higher than the fire wall, so had the mob set fire to the church the neighbor's houses would also have been destroyed. Thus the absence of a proper fire wall saved our church from the flames. This shows Pastor Yao's own thankful heart, for he was grateful that the building was not burned although everything possible was looted.

"After these earnest sessions of our annual meeting we were glad to have fourteen of the students apply for admission to church membership, and yesterday ten of these boys and young men entered the visible church of Christ, together with three business men and four women from the woman's school and station class, seventeen in all, while four young men and four women were asked to wait for better preparation. Each week a special service is held with the associate members of the Christian Endeavor societies and we ask your earnest prayers that the Spirit may *abide* with us, and many not only come out on the Lord's side but develop into earnest Christian workers.

"A few days since, the two young men to graduate this year from the Chinese department, came to me to say they wished to study theology and devote their lives to the Christian ministry. We feel that both these young men have received a special blessing this term, and we trust, as they are the first to graduate from our eight years' Chinese course, they will lead a long list of earnest men to preach the gospel in China."

North China Mission.

FROM DR. AMENT AT PEKING.

UNDER date of February 18th Dr. Ament writes of the situation as it was at that time, with some reference to the course taken by himself and his associates as to the collection of indemnity. It will be noticed that he refers to a previous letter, giving explanations of their course, and for this reason he does not here go into many details. That letter has never reached the Missionary Rooms, and was doubtless on board the steamer Rio Janeiro which was lost on the California coast. But the statements here given are sufficiently full and explicit to show that the charges which have been made against Dr. Ament are groundless and unjust. He says: —

"You inquire as to the matter of indemnity and the method of procedure. Doubtless my letter of explanation has reached you ere this. Nothing has been done except after consultation with colleagues and the full approval of the United States Minister. I will secure a certificate from Mr. Conger to that effect. As to leaving an 'unpleasant memory' if collected by missionaries in person, I am more than ever convinced that this was the best way for all concerned. Always we had the full support and approval of the local officials, who acted with the knowledge of Li Hung-Chang and Chang Yen Mao, Li's right hand man, who settled as to amounts and method of collecting. In fact, by doing it in person, the missionary saved the guilty villages from any amount of squeezing from underlings and unauthorized bullies who have been doing a vast amount of injury.

"The correspondents have been rather short of news this winter and have turned on the missionaries for their material. I have been first in the field, had the largest field of any one man, have, unfortunately, had more contact (being between Peking and Pao-ting-fu) with the military, and hence have been made the scape-goat for all the mistakes and rascalities that have happened in regions that I have never entered. I welcome the closest investigation. I have granted an interview to a correspondent of the *New York Sun* and expressed fully my views on a great many subjects, and being somewhat exasperated by the attacks made, I may not have replied in the wisest way. But even to that interview, which I revised, Dr. Sheffield gave his approval, saying that it was time some one took notice of the indignities heaped upon us. No correspondent who has called upon us has taken the views adverse to our methods.

"The lying rumors, combined with the sinful deeds of unauthorized Chinese claiming to be Christians, have succeeded in barring the way for those missions which did not promptly enter the field. Their prospects of securing anything like a fair indemnity are slim indeed. With us, we have left no disgruntled people behind us and there is no Christian even dissatisfied with the arrangements. I count myself most happy in the conclusion of matters in this way, and feel that our field is ready for the preacher and he need have no fear of interference, as the officials and gentry in our eight districts are our friends.

"In December I paid a visit to Cho-Chou, inviting two young Englishmen to accompany me. My object was to dedicate our new chapel and perform the marriage ceremony for a young man who had been acting as interpreter for the French. He was living on our premises at the time. The French had been out on a looting expedition and the young man became implicated, through the accusation of a Catholic priest, in the charge of extorting 3,000 taels from a pawn-shop. Of this whole affair we knew nothing on entering the city, as it happened some days before

our arrival. However, on the following day, French and German soldiers came and took us all away to the south suburb where we were told to give an account of things. A few sentences sufficed to make things clear. This young Christian boy was condemned to a court-martial. It was a very formal affair, very French. A kid-gloved prosecutor and priest tried for four hours to convict the boy whom they allowed no advocate. The 3,000 taels finally melted to 150, which had been put in the boy's bag by the proprietor, hoping that the boy would secure for the pawn-shop a passport which would protect them from soldiers in the future. I thought the boy would be sacrificed in the process, but they graciously only condemned him to five years' imprisonment with hard labor. He was handed over to the local magistrate, who told me that he would release the boy as soon as he could, as the whole affair was a travesty of justice.

"I will be accused without doubt of collecting indemnity from unwilling people, whereas no indemnity had been mentioned for two months, when the whole matter had been settled. The young Englishmen and myself were as innocent as lambs of anything which Christians ought not to do."

NATIVE CHRISTIANS AT PAO-TING-FU.

By the kindness of Rev. G. H. Ewing we are permitted to give some extracts from letters received by him from Pastor Meng, referring to the affairs at Pao-ting-fu. The letters are not dated, but they are quite recent and they show that the Christian community at Pao-ting-fu is still holding together and maintaining services. Pastor Meng was the younger of two brothers, both well-known preachers, the elder having been among the noble army of martyrs. With him were slain also three or four of his children, his sister, three children of a prominent member, a Bible woman, and the hospital helper and his wife — in all, eight adults and seven children. Mr. Meng writes to Mr. Ewing as follows: —

"On the 19th day of the second (8th) month [Thursday, October 11], I went with Mr. Lowrie, accompanying the English troops, and on the 27th arrived in Pao-ting-fu. In the evening I passed through Ssu-chia-chuang and Chih-fang-t'ou and saw only one cat and heard the barking of one dog until I passed the China Inland Mission and our hospital court and came to the west side of the mission compound, when I heard the sound of Li Chin Liang's voice in conversation. Then I knew, indeed, that the sixteen rooms in the earth buildings on the north side of the road were not yet destroyed. Accordingly, I met there Li Tzu Jen and a number of others.

"On the 28th, which was Sunday, we had a meeting, with thirty or more present. From that time on I went with the Christians into the houses of the neighbors, looking for things stolen. Every family had some — to sum it up. There were iron roofing, bricks, and especially doors, windows, hospital beds, tables, chairs, clothing, utensils, etc.; so we took the neighbors' grain and flour and utensils to save ourselves in our extremities. Later on, all the nations issued proclamations to quiet the populace.

"In our mission quarters there were many women and children very much in need of help. Accordingly, I decided with Mr. Lowrie to go with the Italian consul to Tientsin. I also made the trip to Peking and saw there the missionaries and friends in the two churches of Peking and Tung-cho, and heard them narrate their stories. Then I knew that it was the Lord's own hand that led each one, and it all issued from the divine storehouse of grace. I remained until Pao-ting-fu mission matters were decided upon, and on the 9th day of the tenth month we again reached Pao-ting-fu in safety. We learned that on the 15th of the ninth month the provincial treasurer,

T'ing Yung, the city guard, K'uei Pin, and the military official, Wang Chau K'uei, were beheaded, and the city fathers were fined 100,000 taels. Shen Chia Pen of the Nan Ssu was degraded from office, so that something like peace was restored. Now the German and French have established the Ch'iian-li-sau so that the people are still more at peace. The Catholics are also gathering themselves together a little.

"Since my arrival here, with regard to the one matter of indemnification, I have not yet sent anyone down into the country, but several villages have of their own free will sent an ample quantity of grain and flour, silver and cash. The Italian consul, also, has presented us with more than 2,000 catties of salt [a catty = 1 1-3 pounds avoirdupois]; of garments single and double thickness, skin garments, and wadded clothes, between 1,000 and 1,500 pieces. From a certain place in the city were sent 3,000 catties of millet and a large quantity of cotton, so that at present the Christians have a sufficient supply of food and clothing. Aside from this there are in store 10,000 catties of grain, more than 2,000 strings of cash, and over 800 taels of silver. We are occupying seven compounds in all, more than ninety rooms. (Four of these compounds are for temporary use only.)

WORK RESUMED.

"We have opened two girls' schools, with fifteen pupils in all. The teachers are Ch'ing T'ang's wife and Ch'ing Hsiang's sister. In the boys' school are forty or more pupils. The teachers are Kung Jun T'ien, Kao Yuan Shun, and T'ien Ho Fu. Another school of twenty pupils is taught by Ts'ui Shau and Liu Yueh Wen. Besides these there are thirty women, with no satisfactory teacher.

"We have our meetings, for the most part, underneath the wide heaven. Once there were 156 present. On the first Sunday of the New Year we decided to take a contribution and it amounted to 2,074 cash. We keep one dog, one sheep, one horse, one mule and a donkey, which daily grind out the grain and flour sold at cost to the inhabitants of the place. Just now Deacons Tien and Sun and Chai Lao Ch'ing are out on a tour of inspection of the country outstations. They will soon return. Day before yesterday your long letter came and I have read it to a good many. They are all ten parts glad and want you to return quickly.

"The bodies of my brother and sister and the children, and of Mr. Pitkin, Mrs. Pai, and others, twenty-one in all, have been recovered and we are only waiting for peace to be restored to conduct funeral services."

There is also a brief letter from the head helper in Dr. Noble's hospital at Pao-ting-fu, giving an account of affairs from the beginning of the trouble. He states that at the end of five months the Boxers began fighting with the Roman Catholics, and that the Roman Catholics gathered at one place numbered some 2,000 persons: —

"Seventeen battles were fought and finally the Catholics won a great victory. We were then still in peace, going back and forth as usual at our work. The outside people were all saying 'You Protestants need have no fear, for the Boxers are fighting with the Catholics to get revenged.' So we felt relieved. Unexpectedly, after only a little while, the Boxers destroyed the railroad to Peking and cut the telegraph and killed a dozen or more foreigners on the railroad. Then we were in danger. The Pao-ting-fu officials were not sincere in protecting us. On the 1st day of the sixth month only five or six persons were left in the mission premises. Several of us were at the street chapel putting things to rights."

Japan Mission.

SEED SOWING AND REAPING IN SHIKOKU.

REV. S. L. GULICK writes: —

"Although Christian work has long been carried on in Matsuyama and a self-supporting Kumi-ai (Congregational) church has flourished here for many years, only one part of this city has as yet been touched. Komachi, lying on the other side of the castle hill, has proved exceedingly difficult of access, the population consisting of small merchants and day laborers whose ancestors have lived there for centuries past. Buddhism is strongly entrenched in that part of the city. Sunday schools have repeatedly been started, which have flourished for a few weeks until the Buddhist opposition could get started, and then have died a lingering death through a Buddhist boycott.

"In July, 1900, after months of search, we rented a small house for a kogisho (preaching place) on the further outskirts of Komachi, and Mr. Hishida, our blind evangelist, with his family, has taken up his home in it. Various obstacles prevented securing a preaching license for four months, but this has now been granted and we have begun regular seed-sowing in the most backward and conservative part of our field.

"The young man who gave us such valuable assistance at the time of our Bible-selling experiment last May, in connection with the Shokensai (Soul-Praising Festival), has continued to do excellent work since that time in Bible-selling and street-preaching. During the summer he borrowed our children's play wagon, fitted it up with a box and a lamp, and every night when the weather allowed he took his stand on the main thoroughfare of the city. His lamp and a few bright pictures would draw the crowds, to which he preached the Gospel and sold the book which describes it in detail. He bids fair to become an exceedingly useful seed-sower. He shows a consecrated spirit, a simple faith, an amount of courage, and a degree of common sense, that are striking. Through the help of the Bible Society he is now having a Bible cart made for his use, which will still further increase his usefulness. We hope much from him.

"December 16th was a memorable day in the Uwajima church. Nine adults then joined the church on confession of their faith, receiving baptism by my hands. This was a harvest after three years of work by the faithful evangelist, Mr. Takahashi, and a year by Miss Judson. Of these nine persons, three were men and six were women. The history of their experiences would make an interesting chapter, showing how the seed may lie in the heart for many years apparently dead, but be at last stirred to life by the working of God's providence through sorrow and bereavement. The statements of the women at their examination were exceedingly interesting and showed, on the whole, a better appreciation of the gospel than appeared from the statements of the men.

"One of the younger women joining the church belongs to a wealthy family whose head is a younger brother, also a Christian, having studied in the Doshisha some years ago. On this occasion they presented the church a pledge for 150 yen toward the church building fund. Efforts had been made and great hopes entertained that 500 yen would be raised during the past year for this important purpose. Including the gifts from the missionaries (which amounted to 77 yen) and the 150 yen just mentioned, the total given and pledged is now about 350 yen, a sum quite insufficient to warrant proceeding with the undertaking. So we must wait and work and pray a little longer before this important instrument for Christian work can be secured."

MEMORABLE MEETINGS IN MATSUYAMA.

At a later date, Mr. Gulick writes of other meetings held in Matsuyama, record of which should be made here: —

"The new century has brought new activity to the work here. The week of prayer was observed with perhaps more than the usual earnestness. The three churches held a union meeting the closing night, which proved to be of unusual power.

"As an experiment the Ekishakwai (Workers' Meeting) was held this year in the middle of January (15–20). All the Kumi-ai (Congregational) workers in Shikoku save one were present. Each came with a subject for discussion and exposition, to the preparation of which he had devoted several months of more or less faithful study. For the delivery of these lectures each speaker was allowed two and a half hours. The meetings were held in the church this year, for the first time, and invitations to attend were extended to Christians and seekers, quite a number of whom responded. The main subjects treated were: 'The Early History of the Jews;' 'The Life, Times, and Writings of Jeremiah;' 'How we got Our Bible;' 'The Theology of John;' 'The Life of Wickliffe;' 'The Significance of the Cross of Christ;' 'An Outline of the History of Oriental Ethical Thought.' On the whole, these addresses were very successful, and showed much faithful work and a keen appreciation of Christian truth in many lines.

"At the request of the workers at their last meeting, the writer occupied each of the four evenings with a course of lectures on the subject of Social Science. In addition to the Christians and workers, large numbers of the public school teachers and the older pupils of the normal and middle schools attended, the audience increasing from 150 the first night to over 300 the last night, crowding our church to its limits. Never before have so many young men been in our church at one time. The attendance of the president of the middle school on three nights was a noticeable fact; many of the older teachers were also present every night. The addresses occupied from one and a half to two hours each, and were listened to with perfect attention. It was an inspiring occasion and audience, and it gave me an opportunity which I did not fail to use in presenting some of the more fundamental Christian truths.

BIBLE CLASSES.

"As soon as the Ekishakwai was over a number of English and Bible classes were started that promise well for the future. One is a Bible class twice a week of ten normal school boys. They are allowed two hours three afternoons each week for recreation outside of the school grounds. They have chosen to give two afternoons to Bible study. The Students' Y. M. C. A. has recently been formed here in Matsuyama. They come to my house each Saturday evening for an hour of English, followed by an hour of Bible study; but my most interesting Bible class is held on Sunday afternoons. I begin with an English sermon of twenty to thirty minutes in length, which I reproduce as nearly as possible in Japanese, occupying the remainder of the first hour; I then have, for those who wish to study Christianity more carefully, a Bible class lasting for an hour. The audience for the sermons has varied from forty to sixty, a half of these remaining to the Bible study. These Sunday afternoon meetings are, of course, in an experimental stage. It is a problem how long I can maintain the interest and thus the attendance.

"During the first week of February the Rev. S. S. Snyder, the renowned Bible seller, arrived with a large box of Bibles and portions. He began at once his work on the miniature trains of the Matsuyama railroad system. Considering the diminutive size of the cars and

the exclusively local nature of the travel, he feels that he has done as well in proportion as on the large trains of loaded cars running between Kobe and Osaka. Taking advantage of his presence, the workers of this city have just held a two-days' theater preaching service, on the single subject of the Bible. Seventeen addresses were delivered, ranging from ten to twenty minutes in length, the time of each being carefully decided in advance, the speaker being cut short by the leader, in case of transgression. The main topics treated were: 'The Most Popular Book in the World;' 'The Most Popular Book in Japan;' 'Opinions of Illustrious Men on the Value of the Bible;' 'The Bible and Other Sacred Books;' 'The History of the Bible;' 'The Bible and Confucianism;' 'The Bible as Literature;' 'The Bible and Civilization;' 'Bible Societies and Bible Distribution;' 'Some Principles of Bible Interpretation.' Four passages were selected for expository sermons of fifteen minutes each. Music helped to give variety. On the two days of the theater preaching, Mr. Snyder sold Bibles from house to house, thus advertising the meetings. The attendance the first night was between 500 and 600; but the weather became bitterly cold, the coldest and most stormy since we came to Japan, so that we considered the audience of the second night excellent, although less than 300 turned out. I might mention that just before we began our expository addresses seven to eight minutes were spent in offering the Bible for sale in all parts of the house; and some eighty portions were sold."

A GOSPEL CAMPAIGN.

MR. STANFORD writes from Kobe: —

"The point of special interest just now is the special 'Beginning-of-the-century Gospel Campaign' the Christians are conducting. In January we had a meeting of about eighty pastors, missionaries, and workers of various other grades at Osaka to form plans. The president (Dr. Honda) of the Japanese Evangelical Alliance came down from Tokyo to address us, and give information about the plans of the central society. A branch of the Alliance was temporarily established at Osaka, to conduct the work in this part of Japan. Plans were formed, and it was decided to raise 1,000 yen to carry on this special work during this six months; the missionaries around and in Kobe, Osaka, and Kyoto being expected to give 400 yen out of the 1,000 yen.

"At first meetings are to be held especially for rousing the Christians, and later, more particularly for non-believers. These meetings have already been started in various places. Eighteen preachers were chosen at Osaka to go about by arrangement of the officers of the organization, six being missionaries. These men are already at work. Here, on February 11, a national holiday, we had union meetings of seven churches and all denominations, except a church under the S. P. G., whose Bishop does not fellowship us. In the afternoon Mr. Miyagawa and Mr. Warren (C. M. S. Osaka) gave addresses. In the evening we had short addresses from local pastors, with prayer and talks by the laymen. They were good meetings, though the Japanese were disappointed at the small attendance for so many churches. At the afternoon meeting they took up an impromptu free-will offering for this work and realized over 63 yen.

"Locally, the pastors are planning for additional lines of work in several directions: street preaching, prison work, house to house visitation, with some tract or Scripture portion, calling at every house in the allotted sections, etc."

Micronesian Mission.

THE MARSHALL ISLANDS.

OWING to the inability to secure a vessel last year to make the usual tour through the island groups of Micronesia, Mr. Walkup was requested to go in the *Hiram Bingham* through the Marshall group, distributing supplies to the teachers at the different islands. This group does not properly belong to Mr. Walkup's care, the *Bingham* being designed for work among the Gilberts, but in the emergency he undertook to distribute the supplies which were sent down by the schooner *Queen of the Isles*, which sailed from San Francisco in July last. Mr. Walkup wrote from Jaluit on Christmas day: —

"We have been about thirty days engaged in the Marshall Island work, visiting eleven islands and supplying twenty-one teachers. Rev. Jeremia, of Jaluit, was with us on the trip, and I am planning to send him on the chief's schooner to the northwestern islands of the group, which we have not been able to visit. I have been favorably impressed by what I could see at the different islands. In fact, I have not seen such heathenism as the pioneer missionaries saw when they commenced work. I should say the people were evangelized and civilized as much as we could expect on such scattered atolls. They have given up heathen 'fig leaves' and long hair, and are neatly clothed. The missionaries and teachers have improved on God's work with Adam and Eve in giving cloth in place of skins. Evidently a large proportion attend worship, and a large percentage of the population are church members or Christian Endeavorers. The footing up of the statistics of the eleven islands visited shows 2,860 church members, and 2,306 Christian Endeavorers.

"The pastors and teachers come into the cabin of the *Bingham* and select their goods, and as neither they nor I can use German, nor I their Marshall, they showed their good sense in using English. The white missionaries are forbidden to teach 'one word' of this detested but necessary English. The trading firms all use the English to a large extent. The English will not down, and they use English with more ability than they do figures.

"We had a true Marshall storm from Ebon to Mille. The schooner *Jaluij* capsized and sank in the lagoon, and the *Hercules* lost a boat from the davits lying under Namerik, while we made 200 miles windward in four days. The only damage was the salt water sifted into the engine room and rusted springs, etc. The engine has helped us five times. Rev. Jeremia had a Sabbath day's work at Namerik, communion, baptisms, marryings, etc. Also a Sabbath each at Mille and Malwonlap. .

"The contributions from eleven islands foot up $1,039.80, and the sales of Hymn Books (no other books came) $565, and I received $85 for books left in 1899."

West Central African Mission.

FROM KAMUNDONGO.

DR. WELLMAN reports his arrival and a month's labors at Kamundongo, having taken charge of the Sunday services, the evening prayers, and the prayer meeting, besides resuming his medical work. He speaks of himself as in the best of health.

Mr. Sanders writes of the opening of a school at Okambueyo: —

"Cituvika has charge of this school at present. He was the one we thought best adapted to begin this school, though there are several Christian young men who are older than he. We are glad that the work is beginning to drift toward adults. A request has been made by the chief of the Kandona villages for a school there. We have appointed

Lumbo. He is closely related to the head man and seems also to be much liked there."

Mr. Sanders writes of some visitors of rank and influence concerning whom they hope much, but it is too soon to speak definitely about them.

Miss Redick writes of the work of herself and Miss Stimpson at Kamundongo: —

"Whenever we have an opportunity Miss Stimpson and I go to the group of villages to see the people. They like to have us come and we are able to get hold of the children better. We are having large attendances both at church and Sunday school lately. Last Sunday we had a hundred and forty-five in the primary school alone. The Week of Prayer seems to have created a great interest in the people of the near villages, for the church has been crowded lately, and the outside schools are flourishing.

"We are much encouraged about our girls that we have in the evening. They came to us very dirty and forlorn and now we would hardly know them for the same girls. Some of the older girls were not allowed to come to us any more, as they want them to marry at the village. The girls we have now, I think, will be allowed to stay with us, and we are allowed to do what we like with them. We started by giving them a scrubbing on Saturday night. Now they go to the brook every Saturday afternoon, and they look quite different when they come to us in the evening. Their parents were willing we should cut their hair, and now we are able to touch them without feeling we must wash our hands immediately afterwards."

FROM BAILUNDU.

Mr. Stover gives a very cheering report from this station: —

"The Week of Prayer was a most profitable season. We had good attendance and deep interest throughout the week, and as a result, I have the names of fifteen boys and four girls who wish to make a start in the Christian life. One entire Sunday school class of lads, from eight to sixteen years of age, are among the number.

"The village people at the places visited by the evangelists were invited to come here and spend the week. About thirty young people of both sexes accepted the invitation and were royally entertained by the Christians here. One young man from Ulika, a pupil of Dumbulika, made profession during the week and now wishes to teach others. I was greatly surprised at the progress this young man had made in learning to read. It is less than two years since he began to learn his letters, and his teacher was barely able to read at all. It seemed to me that if he learned to read even a little within ten years, at such a rate he would do well, but during the Week of Prayer he came into my room and asked for a Gospel of John. Looking at him in surprise, I said, 'You cannot read the Gospel of John.' 'Yes, I can,' he answered. 'Let me hear you,' I said, being quite incredulous. I gave him a book and he read it quite readily. I assigned him a portion of the Bible reading in the afternoon service, and he did quite as well as anyone.

"There is an excellent spirit in the church, and we are greatly encouraged."

FROM CHISAMBA AND CIYUKA.

Mr. Currie reports the finishing of a house at the outstation of Ciyuka, which they hoped to occupy occasionally both as a place of rest and from which to engage in work in that district. He says: —

"On Christmas morning a congregation gathered quite too large to enter the schoolhouse. The people, therefore, sat in the old compound of the chief. In former days, when horns, jawbones, turtle shells, and other charms were scattered about in great profusion, most of the people would not have dared to enter the place, but circumstances have changed. We

missionaries gathered under the shade of a great tree which was planted by the first chief of Ciyuka, and the evangelists sat close beside us. After the opening exercises, in which a large part of the congregation joined heartily, I preached on 'The Birth of Christ,' and received a most attentive hearing. Then came the banquet of corn meal, mush, and beef, presents to the old men, races and tugs of war for the younger, and in the evening we had a very enjoyable service for prayer and praise.

"On Wednesday we began a series of five days' meetings. The usual daily program was as follows, with occasional variations: At six o'clock, morning prayers; then the women went to their field work, and the men to their varied duties, while the evangelists went, two by two, to the villages round about to preach and invite the people to the afternoon meetings. Meantime, I attended to the sick and vaccinated all who came. In the afternoons I preached to quite a good congregation. Each evening we held bright meetings for prayer and praise, at which short, pithy addresses were made by our young men. At Ciyuka there are now thirty-one candidates for baptism, of whom four have been approved for church fellowship, including the chief Kanjundu."

Mr. Currie reports that a number of old men who have attended services for a long time have lately expressed a desire to follow Christ. This is a great gratification to them, although it yet remains to be seen what will be the result of this present interest on their part.

Mr. Woodside of Sakanjimba reports that the chiefs near them are desirous of having some of their sons enter the mission schools. There seems to be a promise at most of the stations of the mission of reaching the older and more prominent people who hitherto have kept aloof if not from the services, at least from any committal of themselves to the Christian side.

Western Turkey Mission.

CHEERING REPORTS.

FROM the various sections of this mission specially hopeful reports are coming. Mr. MacLachlan, of Smyrna, writes that in their Boys' Collegiate Institute they have 200 students, of whom 115 are in the Collegiate Department, and in every way they are having a most prosperous year.

Miss Barker, of Gedek Pasha, reports 150 pupils enrolled in their girls' school, a large portion of these attending the Sunday school and the Christian Endeavor Society. She speaks of a great change in the character of the school in recent years, a much better class of pupils attending than formerly.

Mr. Fowle, of Cesarea, writes of the needs and the opportunities for work as unlimited; and he specially refers to a lack of suitable men, as well as of funds, to provide for places calling for evangelical work. In his recent tour through the outstations, amid some unfavorable incidents, he found much that was very encouraging, and he especially speaks of an "unusually tender and earnest spirit just now among the boys in the academy."

In the Sivas District it is reported that there are 1,500 pupils in the twenty-three schools, 800 of them in the schools of the city of Sivas. During the past year there have been twenty-nine additions to the churches, nine of them in the outstation of Tocat, where there has been a special religious quickening.

Dr. Robert Chambers, of Bardezag, writes of a local conference held at Nicomedia:—

"The members of the conference are the pastors and representatives of our three churches, Adabazar, Nicomedia, and Bardezag, with the head of the Protestant community of this province,

and the missionary. We had good meetings, as we always have. Yesterday being Sunday, was a special day for the church here. The preaching service in the forenoon and the communion service in the afternoon were attended by crowds and all seemed deeply impressed. One of the members of the conference gave a lecture in the chapel, under the auspices of the Y. M. C. A., on Saturday evening, to an overcrowded house, to the great enjoyment and profit of all. I remain here to attend the annual meeting of the church and community tonight, where the officers for the ensuing year will be elected. The conference meets once a year with each of the churches. It is doing a good work and its influence is strengthening from year to year.

"Though permission was given for repairs on the Bardezag chapel and work commenced last fall, yet for some reason the work was stopped by government order. We are every day expecting permission to resume operations. Meanwhile the old building is in danger of total destruction. The congregation is worshiping in the old high school building, the selling of which has thus far been prevented. Earnest efforts are still being made to obtain permission for the reërection of the Adabazar chapel. Hope springs up anew every once in a while, and 'we are saved by hope.'"

MARSOVAN AND OUTSTATIONS.

MR. WHITE, under date of January 22, writes of the theological school at Marsovan and also of a visit during vacation paid by himself, Dr. Carrington, and Mr. Getchell, a tutor in the college, in the region eastward from Cesarea. He says: —

"I never have known more, or more hopeful candidates for the ministry than are now in sight, and my belief is that this branch of our work is to be of increased importance in the near future. With the winter vacation all the theologues were sent out to preach, and as some others also had the same privilege, a number of the outstations were visited. Dr. Carrington, Mr. Getchell and myself made a tour to Herek and the region about, which took us sixteen days, January 4 to 19, and was full of interest. As we went on horseback we were as mobile as Boers, and our path cut a figure 8, touching Cavsa, Ladik, Herek, Iskili, three hours from Herek, Tocat, Niksar, Herek again, Azabagni, Amasia, and then *dulce domum* at Marsovan. Ladik has no Protestants, and but few nominal Christians. The stages of our journey required a Sabbath there, on which we made and received some calls, gave an object lesson in Sabbath keeping, and found the Gregorian priest very friendly. The basis for acquaintance that an actual visit to such a place gives is worth something.

"In Herek conditions are encouraging. The young preacher, who went there on his graduation last May, is much beloved, and is working faithfully. The Bible reader has forty-one pupils, thirty-nine of whom are non-Protestant. The two girl teachers, one Armenian and one Greek, have a good school. When we reached the town the brethren were holding Week of Prayer meetings twice a day. The attendance crowded the chapel, and the spirit was excellent. We shared in four of these meetings, and subsequently sat together at the table of our common Lord. The elderly merchant, for many years the leader of the congregation, remarked that he had long been in the habit of reading the Bible through once in four or five months, but that owing to the infirmity of age the last time it had taken him nine months to go through it. That remark I thought gave the key-note to much of the strength of that congregation in recent years.

"Have you heard of our new outstation at Iskili, a Greek village of eighty houses about three hours from Herek? Many of the people are from Semen, that seed-plot of Christianity not far away in

the Trebizond field. Many go here and there to find employment, and have heard the gospel at Protestant centers. Some have had Bibles, and an occasional Protestant brother has preached the word on some visit to the place. A good many when attending the Orthodox church have omitted kissing the pictures or making the sign of the cross. Last summer an arrangement was made, in pursuance of our aim to increase work by itinerant evangelists, by which Apostolos Effendi, then preacher at Bafra, should make a tour of the villages near Herek. He had done so once a few years ago, and had lain in prison fifty-two days on false charges in consequence. But when he went this time he was welcomed at Iskili, and fourteen men united in a call to him to become their preacher and teacher for a year. He accepted and has been happily at work there for some months.

"His success roused the spirit of persecution among the Orthodox Greeks. Once six or eight priests met to devise ways of stopping his work. Again a crowd gathered from the villages around to beat the preacher and drive him from the town, but their wrath was dispelled by his modest bearing. But the bishop had taken up the matter and carried it, as was commonly believed, to the Patriarchate at Constantinople. So when we reached Herek we found the preacher there, having been brought in by a constable on the order of the officials, by whom he had been ordered to take himself and his family out of Iskili. We saw the local governor. He was very courteous, and clearly asserted the principle of religious liberty as established by Turkish law, but said that religion must not disturb the public peace, and that as public peace was threatened (!) by the preacher's stay in Iskili, he must leave, unless he could produce a paper from the higher officials authorizing him to remain.

"Accordingly, we got on our horses and rode out to the village. We found a congregation of fifty to eighty new friends, warm with the first glow of Christian love. They had built a room partly under ground, with stone walls and flat roof, which would be used later for a stable, but where now they meet for daily meetings. Nineteen men signed a statement that they were a Protestant congregation, had invited Apostolos to be their preacher, that he had done nothing to make disturbance, and they claimed their righ to worship God according to the dictates of their own consciences. Then, after two nights with these friends, we mounted our horses again and went to Tocat to see the higher governor, who was our old friend Bekir Pasha. He received us most cordially, and promised to do all that was needful. So we returned to Herek *via* Niksar, where also, though there are no Protestants, a few young men are in the habit of meeting every Sunday to search the Scriptures, and where considerable sales of the Bible are reported. In Herek we had more interviews with the governor, helped by the influence of Bekir Pasha. The Ottoman officials look doubtfully on the growth of Protestantism, and the whole force of the mighty Orthodox Church is arrayed against even such a company as that at Iskili, if they turn from the rites and ceremonies of the Old Church to the simple faith in Christ of the Evangelical Christians. But I trust that the preacher will be able to stand his ground until the storm of opposition spends itself, and if he can do that, he will have won. The local governor promised to protect him if he would go slowly, and expressed his conviction that the nineteen families now avowed Protestants, would be fifty-nine within two years.

"As we were riding out to Iskili a good brother pointed out the Greek villages of that mountain stretch, with fifty, sixty, eighty, or 100 houses each. He went on to tell of men of Protestant con-

victions in one, Bible students in another, and of preparation for the gospel in them all. He said that they are all now eagerly watching Iskili, and that the establishment of Gospel Christianity there will be the means of evangelizing a large region. God grant that it may be so!"

Eastern Turkey Mission.

ENCOURAGEMENTS AT VAN.

In view of the development of the work in their field, Dr. Ussher pleads earnestly for reënforcements. As to his medical work, he says it takes more of his time than he wishes, since two physicians could be well employed all the time. The receipts for this department have been from £ T 25 to £ T 80 per month, and with this income a hospital has been rented and equipped with twenty-four beds, and provided with instruments and a supply of drugs, all without charge to the Board. As to the evangelical work Dr. Ussher writes: —

"I doubt if it has ever been in so encouraging a condition as now; not so far as making Protestants is concerned, but decidedly so regarding the hope for making Christians. We have had for some time an open door in the city so far as Gregorians are concerned, but the villages have been practically closed. Now, however, there has been a change, and through our orphan work and the marriage of quite a number of our girl orphans, a door has been opened in the villages and they are begging for teachers and eager for the gospel. When the young men from our 'theological class' go out to the villages they are frequently kept talking all night. Where they go for a day they are urged by the natives to stay a week. They preach sometimes two or three times a day in the Gregorian churches, and at night gather the people in the stables to talk of Christ.

"Last week two of them going together had religious conversation with forty people *on the road* to and from a near village, besides talks to uncounted numbers in two large villages. Another was kept talking day and night, and preached in the Gregorian church twice in eighteen hours. He returned late the second evening very tired, not having slept a moment since he left, but full of joy in the privilege that had been his.

"Having so many orphans here brings hundreds of villagers (relatives and friends) from all parts of the vilayet. They, of course, are brought by the boys to see Dr. Raynolds, and thus an opportunity is given of sowing the seed not only in their hearts, but, through them, in otherwise inaccessible villages; and some of the fruit springing from such sowing is very cheering. Dr. Raynolds could occupy all his time in such work and in the villages, if he were free to do so, and it would need but the slightest encouragement to have at least a dozen men from as many different villages come to talk with him each day."

NOTES FROM THE WIDE FIELD.

POLYNESIA.

The Society Islands. — The Paris *Journal des Missions* for January, 1901, contains an interesting story of the first voyage of a new missionary ship, another *Croix-du-Sud*, which is to cruise among the Austral and the Society Isles of the Southern Pacific. These islands have had long-established Protestant missions under the French rule, which have now come within easier reach of their home headquarters in Paris. The journey from France to Tahiti occupies only a month, taken by way of New York and San Francisco; just half the former time allowed. There is now a steamship line direct from San Francisco to Papiti.

The first voyage of this French *Southern Cross* was undertaken in order to carry some thirty young men of the Pastors' Training School from Papiti to Mataiea, where they were to remain for a year under the teaching of M. de Pomaret. The little vessel proved herself a fine sailer, and arrived at her destination in a fortunate hour, when the churches of the region were met in their neighborhood Council. The pastors and delegates were thus enabled to make an intimate acquaintance with their vessel and with the future pastors of the islands. They gave the young men a joyful welcome, fed them royally, and established them in a long rustic building, in a neat enclosure, close to the missionary's house and to the shore of the sea. We condense an account of the first night after their arrival:

"When the little church bell sounded the hour of evening prayer, a crowd of people in animated groups, the Bible under the arm, gathered in the church and filled it as they do on the greatest holidays. It is already an old custom that after each of these councils, all the families of the parish should come together for their evening worship. This evening the direction of this great family prayer was given to the students of the training school, the children of the churches, whom everybody wished to see and hear. The service over, let nobody suppose that all was ended and every one was glad to go home. That is not the Tahitian way. In five minutes the whole parish was pressing into the large hall of Betsteda, and all night long a great number of orators of both sexes rivalled each other in eloquence and zeal, the speaking alternating with songs and the enthusiasm growing with the hours. At last the dawn appeared. With one accord the people sought the shore, and, in all the enchanting freshness of a new day, their morning prayer and song arose to heaven. The mountains shone resplendent in the glory of the rising sun, the cocoanut trees waved their quivering plumes in the blue sky above us, and below, on the white line of the coral beach, there was the deep, hollow roar of the ocean. The songs of our native friends, dominated by the sound, took on a softened yet sonorous tone, like the murmur of Eolian harps, or the echo of a celestial choir. In a few moments, the *Croix-du-Sud*, light and graceful as a swan, with all sails set, passed between the reefs and was soon only a white spot upon the vast ocean blue."

M. de Pomaret recounts the new liberality of the natives, to whom he appealed in behalf of four objects — the support of their missionary ship, the general work of the Paris Missionary Society, the evangelization of the neighboring archipelagoes, and the Pastors' Training School. Everywhere he was received with a touching cordiality, a quick response and that special haste which the Tahitians show when they have made up their minds to do some great thing. One parish which formerly gave fifty francs grudgingly, gives now more than 2,000 with pleasure. M. de Pomaret's own flock, from whom he had before with difficulty secured 100 francs, gave him in a few minutes, and with marvelous enthusiasm, more than 3,500. From his eight parishes the sum received the last year amounted to 15,585 francs. And this "in spite of increasing difficulties: the diminution of their vanilla harvests, the opposition of some, the useless and foolish expenses of many, and the poverty of a great number."

Would that such a revival of Christian liberality might spread from these poor islands throughout the Christian world!

AFRICA.

UGANDA. — Telegraphic communication seems to be complete with Mengo, the capital of Uganda, in Central Africa. The London *Times* has despatches from Mengo, dated March 12 and March 14. It seems that on March 11 a Moham-

medan, Mumudzi, announced himself as a Mahdi, declaring that an angel had visited him in the wilderness and authorized him to proclaim himself a prophet. The chief feature of his revelation was that his followers were allowed three new wives, with permission to discard those whom they had previously taken. The affair was causing much excitement, but there was a singular ending to it, for three days later Mumudzi died. At a native court he was denounced as an impostor, before the chiefs. His explanations of his doctrine only caused ridicule. Mumudzi, being full of wrath, declared he would not remain on earth, and, leaving the court, he ascended a small eminence, knelt down, called upon the name of Mohammed, and immediately afterwards died.

MISCELLANY.

BIBLIOGRAPHICAL.

Protection of Native Races Against Intoxicants and Opium. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. 12mo, 288 pp. Illustrated with numerous portraits and maps. F. H. Revell Co., Chicago, New York, and Toronto. Cloth, 75 cents; paper, 35 cents.

One of the greatest obstacles to the progress of Christianity among the uncivilized or half-civilized nations of the world is the introduction of intoxicating liquors, which corrupt and degrade both body and soul. This is especially true in Africa and in the Island World. This enormous evil should be fought against by every force that can possibly be brought to bear against it; and in order that the civilized Christian world may be aroused to the need of united effort for the suppression of the corrupting traffic, it is needful that facts and testimonies concerning the gravity of the present situation should be presented far and wide. For this purpose this volume on the "Protection of Native Races Against Intoxicants and Opium" comes in good time. The case is stated fairly, and testimonies are brought from a great number of unimpeachable witnesses as to the evil and its remedies. Any one who reads this volume cannot fail to be deeply moved, and to cry out both to God and to man for intervention to prevent the destruction of life and character which is going on. Nations have much to do to prevent the introduction of strong drink and opium among the feebler races, and all lovers of their race can labor and pray that this tide of destruction may stop.

A New Way Around an Old World. By Rev. Francis E. Clark, D.D. Harper & Brothers. New York and London. Price, $1.50.

Several books have been written by travelers in Siberia, but the volume before us is the first record given us of the new route by steam across Siberia, from east to west. Dr. Clark in passing from China, where he had been holding Christian Endeavor Conventions, and from which, by the way, he barely escaped before the Boxer uprising, took the new northern way which had just been opened, passing from Vladivostok by rail to Khabaroffsk, thence on the Amoor and Shilka rivers by steamer, past Lake Baikal, and on by train through Siberia, crossing the Ural Mountains and so to Moscow and St. Petersburg. This journey across Siberia occupied about forty days, and was marked by many incidents, the account of which fills the volume. The story is charmingly told, and reveals much that will be a surprise to its readers concerning the beauty and fertility of the country, the character of the people, the religiousness of the Russians, the multiplicity of churches, and the movement of population toward the settlement of this northern region. Dr. Clark had exceptional advantages in his journey, having secured letters of introduction

from the Russian Minister in Japan, so that governors and officials along the way rendered every possible service, evidently giving him a very favorable impression of the Russians. Even under these favoring circumstances the journey must have been sufficiently trying. The account of this vast Siberian region will impress the reader with the fact that there is a new world, as well as a new way around the old one. Over sixty excellent photo-engravings adorn and truly illustrate this attractive volume.

In Memory of Miss Mary S. Morrill and Miss Annie A. Gould, Martyrs of Pao-ting-fu, China. July 1, 1900. Edited by Alice M. Kyle. Woman's Board of Missions, Boston. Price, 25 cents.

This little volume is a most touching tribute to the precious memory of our young martyrs. We believe that it cannot fail to awaken a deeper interest in the work to which they gave their lives and for which they died.

The book is mainly a compilation of their letters to friends at home, but these letters are preceded and followed by very interesting sketches of their life and character, and among them is the beautiful memorial address given by Miss Kyle at the last annual meeting of the Woman's Board of Missions. We are tempted to quote largely from these inspiring and affecting pages, but it is better that those who love the kingdom of our Lord should read them all.

At the close there is a most welcome and comforting statement made by Miss Gregg, a member of the China Inland Mission, who was brought by Boxers from her station, 120 miles in the interior, to Pao-ting-fu, six weeks after the massacre, and detained there nearly six weeks more. Miss Gregg had long conversations with the Chinese Bible woman of our Mission School, who was with Miss Morrill and Miss Gould the evening before their death, they having "met together for prayer, encouraging one another in the Lord, feeling sure that their days were numbered on earth." This woman's account of the manner of their translation absolutely contradicts the early rumor of special atrocities in connection therewith.

And now, who will be "baptized for the dead?" Who will enter into their labors by more faithful praying and giving, by a more self-sacrificing devotion to the home side of our foreign work, or even by a future life-service in their stead, on the ground made sacred by their blood?

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the Deputation to India: That God would carry them safely on their long journey, giving them, in conference with the missions they visit, such wisdom in counsel that new efficiency shall be given to our missions in the Indian Empire. (See page 180.)

For the Missionaries in China, especially in view of the anticipated resumption of evangelical work in various parts of the empire, that they may have prudence and energy and the favor of the people, so that success shall attend plans for reorganizing Christian work.

ARRIVALS ABROAD.

February 14. At Foochow, China, Dr. Henry T. Whitney and wife, and Miss Caroline E. Chittenden.

ARRIVALS IN THE UNITED STATES.

March 27. At New York, Rev. Edward Fairbank and wife, of the Marathi Mission.

DEPARTURES.

April 6. From New York, Rev. W. C. Wilcox and wife, to rejoin the Zulu Mission.

DONATIONS RECEIVED IN MARCH.

MAINE.

Bingham, Cong. ch. 4 00
Cape Elizabeth, 1st Cong. ch. 15 00
Gorham, Cong. ch., 25; John A. Waterman, 10, 35 00
Hampden, Cong. ch. 5 24
Kennebunk, Union Cong. ch. 37 18
Madison, Miss Lizzie Bixby, deceased, 75 00
North Waterford, Cong. ch., for China, 2 25
South Berwick, through Martha T. Tobey, 5 00——178 67

NEW HAMPSHIRE.

Durham, Cong. ch. 60 00
Francestown, Cong. ch., M. B. Fisher, 5 00
Gorham, Cong. ch. 9 00
Hinsdale, Cong. ch. 6 00
Hudson, Cong. ch. 21 56
Keene, 1st Cong. ch. 38 33
Lisbon, Miss S. E. Merrill, 2 00
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 200 00
New Ipswich, J. E. F. Marsh, 5 25
North Hampton, J. L. Philbrook, 10 00
Ossipee 2d Cong. ch. 6 37
Plymouth, Wm. C. Landis, 2 00
Rye, Cong. ch. 60 00
South Weare, Union Cong. ch. 1 22
Webster, 1st Cong. ch. 13 25
Westmoreland, Cong. ch., of wh. 4.75 for China, 16 00
West Rindge, H. E. Wetherbee, 100 00——555 98
Legacies.— Exeter, Isaac S. Shute, by John N. Thompson, and Sarah C. Clark, Ex'rs, 9,948 85
Newfields, Rev. James Fitts, by Mrs. Mary C. Fitts, Adm'r, 200 00
North Hampton, Mrs. Abbie Gove, by Joseph L. Philbrook, and Francis R. Drake, Ex'rs, 1,000 00—11,148 85
11,704 83

VERMONT.

Bradford, Cong. ch. 28 53
Brattleboro, Center Cong. ch. 109 29
Brownington and Barton Landing, Cong. ch. 25 00
Burlington, 1st Cong. ch., 100; S. S. Tinkham, 10, 110 00
Cambridge, Jeffersonville Cong. ch. 11 00
Derby Line, Rock Island Cong. ch. and Y. P. S. C. E., for catechist, Madura, 17 00
Glover, Cong. ch. 17 15
Jamaica, Cong. ch., for China, 2 66
Ludlow, D. F. Coolidge, 10 00
Middlebury, H. M. Boardman, 1 00
Milton, Cong. ch. 3 55
Newfane, Cong. ch. 5 25
New Haven, Friend, 2 50
Northfield, Cong. ch. 16 39
Pittsford, Cong. ch. 29 00
Plainfield, Mrs. A. Betsey Taft, 10 00
Royalton, 1st Cong. ch. 7 30
South Duxbury, Cong. ch. 10 00
Springfield, Cong. ch. 86 08
Wells River, Cong. ch. 11 44
Westminster, Cong. ch. 21 20
Wilder, Extra-cent-a-day Band, 9 25
Woodstock, Cong. ch. 18 49——562 08
Legacies.— Burlington, Mrs. Julia Francis Hickok, by Rev. Lewis Francis, D.D., Ex'r, 4,000 00
Northfield, Mary D. Smith, by Denison Brown, Adm'r, 50 00—4,050 00
4,612 08

MASSACHUSETTS.

Amherst, South Cong. ch. 20 26
Andover, Chapel ch. and congregation, to const. MRS. EDWARD Y. HINCKS, MISS MARGARET K. HALL, and EDWARD F. CARY, H. M's, 330; Students in Andover Theol. Sem., 51, 381 00
Auburndale, Cong. ch. 12 62
Barre, Cong. ch. 90 00
Belmont, Plymouth Cong. ch. 5 00
Blackstone, Mr. and Mrs. Joseph Hoyle, 10 00
Boston, 2d ch. (Dorchester), toward support Rev. J. K. Browne, 101.75; do., 50; Eliot ch. (Roxbury), 1; do., a friend, 100; do., a friend, 50; Union ch., 111.64; Pilgrim ch. (Dorchester), 108.15; Immanuel ch. (Roxbury), 26; Park St. ch., 25; Miss Annie Lewis, for India, 16; Ludwig Gerhard, 5, 594 54
Braintree, Henry A. Johnson, 25 00
Brookfield, Cong. ch. 2 45
Cambridgeport, "C." 25 00
Campello, Austin C. Packard, 30
Cummington, Village ch., toward support Rev. C. T. Riggs, 8 00
Dennis, Y. P. S. C. E., for native worker in India, 10 00
Dover, Rev. Franklin C. Jones, 5 00
Fitchburg, Rollstone Cong. ch., 22.04; do., Wm. R. Rankin, 3.75, 25 79
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 5 50
Framingham, Mrs. Ellen Adams, for India, 50 00
Gardner, Friend, 3 00
Goshen, Cong. ch., toward support Rev. C. T. Riggs, 25 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 16 60
Hinsdale, Cong. ch. 14 00
Holyoke, 2d Cong. ch., 180.63; S. M. Cook, 25, 205 63
Hyannis, Cong. ch. 8 55
Hyde Park, 1st Cong. ch. 75 00
Ipswich, Linebrook Cong. ch. 10 75
Lynn, North Cong. ch. 41 00
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 7 06
Medfield, Cong. ch. 12 00
Monson, Cong. ch. 25 00
Needham, Cong. ch. 19 88
New Bedford, Miss Betsey Kinsley, 20 00
New Braintree, Cong. ch. 14 65
Newburyport, Belleville Cong. ch., 159.11; Prospect St. Cong. ch., 17.31; Mrs. Frances Madison, for India, 50, 226 42
Newton, Eliot ch., 340; A. A. Sweet, toward support Dr. and Mrs. E. E. Hyde, 175, 515 00
Newton Center, 1st Cong. ch., Extra-cent-a-day Band, toward 2 native catechists, 16 00
Newtonville, Central ch. 256 77
North Attleboro, S. J. Gilman, 90
Northampton, 1st Cong. ch. 10 00
Orleans, Cong. ch. 6 03
Petersham, Miss Anna S. Dawes, to const. herself, H. M. 100 00
Plymouth, Chiltonville Cong. ch., 20; Church of the Pilgrimage, 10.23, 30 23
Quincy, Atlantic Memorial ch. 10 00
Reading, Cong. ch. 20 00
Sandwich, Cong. ch. 6 67
Sheffield, Cong. ch. 4 13
Shelburne, Cong. ch. 57 00
Shrewsbury, Cong. ch. 18 00
Somerville, Broadway Cong ch., 78.90; Winter Hill Cong. ch., 32.78, 111 68
Springfield, Hope Cong. ch. (of which 98.46 toward support of missionary), 123.20; South Cong. ch., 70; Olivet Cong. ch., 11.37; Mrs. J. P. C., Thank-offering, 5, 209 57
Taunton, Union Cong. ch., for native preacher, Harpoot, 79 18
Ward Hill, Church of Christ, 2 00
West Barnstable, Cong. ch., with Sen. and Jun. Y. P. S. C. E., for China, 7 00
West Cummington, Cong. ch., toward support Rev. C. T. Riggs, 7 01
Westhampton, Cong. ch., 20.62; do., Friend, add'l, 1, 21 62
Westminster, Cong. ch. 21 25
West Yarmouth, Cong. ch. 2 00

Winchester, 1st Cong. ch., toward support Rev. A. W. Clarke, 250 00
Worcester, Plymouth Cong.ch., 81.21; Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 74.50, 155 71—3,912 75
Legacies.— Auburndale, Rev. Caleb Wright, 545 00
Hatfield, Samuel H. Dickinson, by D. W. Wells, Trustee, add'l, 2,500 00
Lowell, Mrs. Helen M. Bigelow, add'l, 30 00
Monson, Mrs. Elizabeth L. Coburn, by Mary L. Coburn, Ex'r, 200 00
Northampton, Numan Clark, 13 00
Topsfield, Mrs. Lucy Herrick, by Wm. F. Ashton, Ex'r, add'l, 161 70—3,449 70

7 362 45

RHODE ISLAND.

Providence, Beneficent Cong. ch., 138.34; Ministering Children's League of Central Cong. ch., for support of Chinese orphans, 25, 163 34

CONNECTICUT.

Bethel, Friend, 5 00
Bridgeport, King's Highway Chapel, 3 00
Clinton, Y. P. S. C. E., for Bible-reader, India, 15 00
Colebrook, Cong. ch. 20 00
Durham, Cong. ch. 21 15
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Hadlyme, R. E. Hungerford, 10 00
Hartford, 2d Cong. ch., 400; Y. P. S. C. E. of 1st Cong. ch., for native helper, Madura, 40; By Rev. C. S. Sanders, 16.50, 456 50
Ivoryton, Cong. ch. 17 34
Kent, 1st Cong. ch. 3 56
Lebanon, 1st Cong. ch. 36 58
Ledyard, Cong. ch. 5 85
Lisbon, Cong. ch. 13 00
Long Ridge, Cong. ch. 5 00
Middletown, 1st Cong. ch., 129.28; Middlesex Conference, 5.09, 134 37
Milford, 1st Cong. ch. 5 60
Niantic, Miss Rebecca Miner, 50
Northfield, Cong. ch. 6 86
Norwich, 2d Cong. Sab. sch., toward support Rev. and Mrs. E. G. Tewksbury, 44 76
North Woodbury, North Cong. ch. 23 51
Salem, Cong. ch. 43 52
Salisbury, Cong. ch., 16; Geo. B. Burrall, 50; both toward support Rev. C. E. Ewing, 66 00
Sherman, Cong. ch. 12 00
Staffordville, Cong. ch. 4 00
Suffield, 1st Cong. ch. 55 20
Taftville, Cong. ch. 12 00
Thomaston, 1st Cong. ch. 11 60
Waterbury, Mrs. E. C. Kimball, 5 00
West Hartford, 1st Ch. of Christ, toward support Rev. H. G. Bissell, 150 00
West Stafford, Cong. ch. 6 81
Willimantic, Cong. ch. 40 50
——, Friend, 400; do., Friend, 100, 500 00—1,784 21
Legacies.— Cornwall, Silas C. Beers, add'l, 53 69
Hartford, Rev. Geo. Leon Walker, by Williston Walker, Ex'r, 1,000 00
Norwich, Lucinda W. Smith, by W. S. Allis, Ex'r, 500 00—1,553 69

3,337 90

NEW YORK.

Bristol Center, Cong. ch. and Y. P. S. C. E., for China, 7 00
Brooklyn, Clinton-av. Cong. ch., Young Ladies' Guild, 165 00
Buffalo, Pilgrim Cong. ch. 4 90
Canandaigua, 1st Cong. ch. 42 56
Honeoye, Cong. ch. 18 00
Morrisville, Cong. ch., 39; do., for China, 6.55, 45 55
Mt. Vernon, Fanny M. Bean, toward support Rev. R. A. Hume, 20 00
New York, Allan Bourn, 150; Meade C. Williams, 5; Friend, 25, 180 00
Perry Center, Cong. ch. 2 50
Spencerport, Mrs. S. L. Buck, 1 00
Unionfalls, Francis E. Duncan, 10 00
West Groton, Cong. ch., toward support Rev. J. D. Taylor, 20 00
West Winfield, Immanuel Cong. ch. 13 68
——, Friend in Central New York, 25 00—555 19

NEW JERSEY.

Bound Brook, Cong. ch. 54 62
East Orange, F. R. Pruden, 25
Jersey City, 1st Cong. ch. 14 49
Nutley, St. Paul's Cong. ch., for China, 25 00
Trenton, A friend, for Japan, 120; for East. Turkey, 40, 160 00—254 36

PENNSYLVANIA.

Blossburg, Welsh Cong. ch. 10 54
Braddock, 1st Cong. ch. 3 60
Lancaster, M. C. M. 8 00
McKeesport, 1st Cong. ch., Children's Meeting, 3 25
Philadelphia, Central Cong. ch., toward support Rev. E. S. Hume, 31 25
Plymouth, Welsh Cong. ch. 19 10
West Pittston, 1st Cong. ch. 3 00
——, D. W. J. 100 00—178 74

NORTH CAROLINA.

Southern Pines (of which 12 from Y. P. S. C. E. and 6 from Jun. Y. P. S. C. E.), all for native teacher, care Rev. L. O. Lee, 80 00

SOUTH CAROLINA.

Charleston, Circular Cong. ch. and Y. P. S. C. E. 21 00

GEORGIA.

Liberty, Cong. ch. 1 00
Macon, 1st Cong. ch. 2 00—3 00

FLORIDA.

Winter Park, Cong. ch. 30 00

INDIANA.

Indianapolis, Mayflower Cong. ch. 33 00
Porter, Cong. ch., Key Bearers, 5 00—38 00

MISSOURI.

Neosho, 1st Cong. ch. 30 00
Old Orchard, Cong. ch. 4 43
Republic, 1st Cong. ch. 6 50
Sappington, Cong. ch. 5 00
St. Louis, Olive Branch Cong. ch. 30 00—75 93

OHIO.

Atwater, Cong. ch. 9 00
Berlin Heights, Cong. ch. 3 50
Brookfield, Welsh Cong. ch. 8 50
Chester, Cong. ch. 2 50
Cleveland, Plymouth Cong. ch., 400; Franklin-av. Cong. ch., 25; Olivet Cong. ch., Cent-a-day Band, 1; Harry L. Olmsted, for native helpers, care Rev. G. W. Hinman, 35, 461 00
Columbus, Eastwood Cong. ch., 15; Mayflower Cong ch., 5, 20 00
Cuyahoga Falls, Cong. ch. 10 75
Jefferson, Cong. ch., Kingdom Extension Soc. 25 00
Lenox, Cong. ch. 5 75
Lyme, Cong. ch. 13 69
Lloyd, Mission ch. 3 56
Paddy's Run, Cong. ch. 24 92

Painesville, 1st Cong. ch. 26 25
Sandusky, 1st Cong. ch., 17.90, and Y. P. S. C. E., 19; both toward support Rev. J. H. Dickson, 36 90
South Amherst, Cong. ch. 5 00
Wellington, 1st Cong. ch. 30 00
West Williamsfield, Cong. ch. 18 00
Williamsfield, Cong. ch. 3 00——707 32

Legacies.—Atwater, J. M. Alden, by Gideon Seymour, Ex'r, 60 00
Youngstown, John Watkins, by Mrs. S. A. James, 35 00——95 00

802 32

ILLINOIS.

Alton, Ch. of Redeemer, 88 47
Bissell, Mrs. E. L. Barrows, 1 00
Chicago, 1st Cong. ch., toward support Rev. D. Z. Sheffield, 111.42; Warren-av. Cong. ch. (of which 1 from Mattie von Allmen), 58.23; New England Cong. ch., toward support Rev. James Smith, 48.36; Union Park Cong. ch. (of which 22.40 toward support Rev. F. E. Jeffery), 25.34; do. Y. P. S. C. E., do., 77.01; North Shore Cong. ch., 21.25; Douglas Park Cong. ch., 5; Cragin Cong. ch., 4.65; Bethlehem Cong. ch., 3.92; Chicago Theol. Sem., toward support Rev. C. N. Ransom, 18.50; F. H. Tuthill, 5, 378 68
Dundee, Cong. ch. 12 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 65 00
Gridley, Cong. ch. 17 00
Hinsdale, Cong. ch. 16 25
Lawn Ridge, Cong. ch. 2 00
Marseilles, Cong. ch., 123.15; Dr. R. S. Baughman, add'l, 51, 174 15
Marshall, Cong. ch. 15 00
Melvin, Cong. ch. 2 50
Mendon, Cong. ch. 20 61
Monmouth, E. E. Barakat, 3 00
Neponset, Cong. ch., 19.80; Mrs. W. E. Whaples, 5, 24 80
Roseville, Cong. ch. 18 82
Sterling, Cong. ch. 39 72
Tonica, Cong. ch., toward support Rev. J. C. Dorward, 11 36
Wheaton, Wheaton College ch. Sab. sch., for special work, 10 00
Wilmette, 1st Cong. ch. 30 27
Yorkville, Cong. ch. 10 00——940 63

Legacies.—Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 23 34
Quincy, Eaton and Mrs. Lydia M. Littlefield, by T. C. Poling, Ex'r, less expenses, 891 66——915 00

1,855 63

MICHIGAN.

Alamo, Cong. ch. 5 00
Cadillac, 1st Cong. ch., toward support Rev. J. H. Dickson, 50; Cong. Sab. sch., class of boys, do., 6, 56 00
Central Lake, Cong. ch. 2 00
Charlevoix, 1st Cong. ch., of wh. 5 for China, 15 00
Detroit, Fred A. Gardiner, 5 00
Grand Rapids, Plymouth Cong. ch., for native preacher, Madura, 10 00
Rapid River, Cong. ch. 3 85
St. Clair, Cong. ch. 9 85
Vermontville, Orlin P. Fay, 10 00
———, Anon., of wh. 299.20 for Kustendil, and 35.80 for general work, 335 00——451 70

WISCONSIN.

Antigo, Cong. ch. 24 00
Browntown, H. Lathrop, 5 00
Clintonville, 1st Cong. ch. 35 46
Dartford, 1st Cong. ch. 15 00
Embarrass, Cong. ch. 7 30
Nekoosa, Cong. ch. 5 00
Whitewater, Cong. ch. 6 57——98 33

IOWA.

Allison, Cong. ch. and Sab. sch. 12 00
Creston, 1st Cong. ch. 12 53
Davenport, Edwards Cong. ch. 82 70
Hampton, 1st Cong. ch. 46 43
Rowan, Cong ch. 5 00
Salem, Cong. ch. 15 90
Sibley, 1st Cong. ch. 23 29——197 85

MINNESOTA.

Appleton, Cong. ch. 3 60
Benson, Pilgrim Cong. ch. 2 10
Correll, Cong. ch. 80
Hawley, Union Cong. ch. 6 85
Minneapolis, Plymouth Cong. ch., 83.33; Rodelmer, 2, 85 33
Rochester, Cong. ch. 64 08
St. Paul, Bethany Cong. ch. 3 00
Selma, Cong. ch. 3 41——169 17

KANSAS.

Athol, Cong. ch. 4 71
Overbrook, Cong. ch. 15 85
Twelve Mile, Cong. ch. 2 00
Western Park, Cong. ch. 2 36——24 92

NEBRASKA.

Aurora, Cong. ch. and Sab. sch. 21 38
Fremont, 1st Cong. ch. 42 11
Norfolk, 2d Cong. ch. 2 75
Palisade, Cong. ch. 6 55
Red Cloud, Cong. ch. 8 29
——— Friends in obedience of Acts 26: 16-18, 50 00——131 08

CALIFORNIA.

Antioch, Cong. ch. 4 30
Escondido, Cong. ch. and Sab. sch. 25 75
Los Angeles, Bethlehem Institutional ch. 3 00
Monrovia, Cong. ch., for China, 3 00
Ontario, A friend, 200 00
Pescadero, Rev. Martin Jensen, for native preacher, North China, 15 00——251 05

OREGON.

Bethany, Rev. John Graf, 5; A friend, 5, 10 00

COLORADO.

Colorado Springs, 1st Cong. ch. 36 60
Manitou, 1st Cong. ch. 16 00——52 60

WASHINGTON.

Alderton, Cong. ch. 9 61
Eagle Harbor, Cong. ch. 3 00
McMillin, Cong. ch. 1 37
Orting, Cong. ch. 6 32
Rosario, T. J. R. Giles, 1 00——21 30

NORTH DAKOTA.

Cathay, Cong. ch. 1 00
Crary, 1st Cong. ch. 1 25
Elbowoods, Cong. ch. and Sab. sch. and Independence Branch, 13 25
Fessenden, 1st Cong. ch. 6 00
Ft. Berthold, Cong. ch. and Sab. sch. 6 75
Jamestown, Cong. ch. 5 25——33 50

SOUTH DAKOTA.

Henry, Cong. ch. 3 85
Lead, Cong. ch. 10 00
Meckling, Cong. ch. 7 50——21 35

OKLAHOMA.

Manchester, 1st Cong. ch. 2 75
Parker, Cong. ch., for China, 1 98——4 73

HAWAIIAN ISLANDS.

Honolulu, Y. P. S. C. E. of Union ch., for catechist, Madura, 30; J. B. Atherton, 500; P. C. Jones and family, 495; Mrs. E. V. Hall, 5, 1,030 00

DOMINION OF CANADA.

Province of Quebec, Granby, Robert K. Black, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

AUSTRIA.— Bystrey, Mr. Kriz, 20
BULGARIA.— ———, W. W. 20 00
ENGLAND.— London, Miss S. L. Ropes, 75 00
ITALY.— Florence, Friend, 50 00
JAPAN.— Okayama, Mr. Komoto and family (proceeds of Japanese Yen), 15 00
SOUTH AFRICA.—Adams, Mrs. Louisa Pixley, by Rev. S. C. Pixley, 9 76
TURKEY.— Aintab, 1st ch., for China, .84; Rev. J. E. Merrill, 169.49, 170 33—340 29

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For salaries, Dr. Curr, Miss Young, native assistants; and other expenses to Dec. 31, 1,264 95

FROM INCOME JAFFNA MEDICAL MISSION ENDOWMENT.

Salaries of Dr. and Mrs. T. B. Scott, and native assistants (of wh. 673.92 from General Fund), 813 92

From the AMERICAN MISSIONARY ASSOCIATION.
H. W. Hubbard, New York City,
Treasurer.

Income of the Avery Fund for missionary work in Africa, 1,962 40

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Sarah Louise Day, Boston,
Treasurer.

For several missions, in part, 12,576 82

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
Mrs. J. B. Leake, Chicago, Ill.,
Treasurer. 2,500 00

For Samokov kindergarten, 63 88
For Ponape school, 150 00—2,713 88

15,290 70

MISSION SCHOOL ENTERPRISE.

MAINE.—So. Berwick, Y. P. S. C. E., 7.08; Cong. Sab. sch., for China, 4.60, 11 68
NEW HAMPSHIRE.— Amherst, Cong. Sab. sch., 4.71; Hinsdale, do., 5; Kensington, Y. P. S. C. E., 2; Plymouth, do., for China, 1, 12 71
VERMONT.— Barnet, Cong. Sab. sch., 8.06; Brattleboro Center, Cong. Sab. sch., 5; Chester, Cong. Sab. sch., for China, 4.64; Dummerston, Cong. Sab. sch., 5.37; Y. P. S. C. E., 1.01; Jamaica, Cong. Sab. sch., 2.85; No. Thetford, do., 6.10; Sheldon Y. P. S. C. E., for China, 2.18; Westford, Cong. Sab. sch., for China, 3.80; Wilder, 1st Cong. Sab. sch., 4.76; Infant class, 4; 1st primary class, 2, 49 77
MASSACHUSETTS.— Amesbury, Sab. sch. of Union Cong. ch., 2; Arlington Heights, Y. P. S. C. E. of Park-av. ch., for China, 10; Beechwood, Cong. Sab. sch., 1; Y. P. S. C. E., 1; Boston, Y. P. S. C. E. of Union ch., 50; Walnut-av. Sab. sch. (Roxbury), 34.92; Shawmut Sab. sch., 25; Pilgrim Sab. sch. (Dorchester), 12.47; Maverick Sab. sch. (East Boston), for China, 4.95; Dedham, Allin Y. P. S. C. E., 30; Easton, Cong. Sab. sch., for China, 6.85; Essex, do., 10; Fitchburg, Sab. sch. of Calvinist ch., for China, 2; Florence, Cong. Sab. sch., of which 10 from Primary Dept., 16.52; Miss H. P. Cobb's class, for China, 5; Great Barrington, Sab. sch. of 1st Cong. ch., 11.03; Groton, Cong. Sab. sch., for China, 10; Haverhill, Y. P. S. C. E. of West Cong. ch., .75; Hyde Park, Y. P. S. C. E., for China, 1.87; Holyoke, 1st Cong. Sab. sch., 12.51; Leicester, do., 1.25; Melrose Highlands, Y. P. S. C. E., 10; Merrimac, do., of 1st. Cong. ch., 5; Newburyport, Belleville Y. P. S. C. E., 10; do., Prospect-st. Cong. Sab. sch., for China, 5; Newton Center, Y. P. S. C. E. of 1st Cong. ch., 13.85; Oldtown, Cong. Sab. sch., for China, 2; Bethany Chapel Y. P. S. C. E., for China, 3; Randolph, Y. P. S. C. E. of 1st Cong. ch., 5; Rutland, do., 7; Shelburne Falls, Y. P. S. C. E., 5; Springfield, Faith Cong Sab. sch., 7.59; Y. P. S. C. E. of Emmanuel ch. 1; Swampscott, Cong. Sab. sch., for China, 2.76; Taunton, Cong. Sab. sch., 5; Y. P. S. C. E., 5; Jun. Y. P. S. C. E., 3; Tyngsborough, Cong. Sab. sch., Infant class, 1.86; Waltham, Cong. Sab. sch., for China, 14.21; West Hanover, Bethany Chapel Mission School, for China, 1.60; West Medford, Cong. Sab. sch., 15; West Newbury, 2d Cong. Sab. sch., for China, 2; West Stockbridge, Sab. sch. of Village ch., 5; Winchester, Cong. Sab. sch., Infant Dept., 5.30, Windsor, Y. P. S. C. E., for China, 2; Worcester, Park-st. Cong. Sab. sch., 6.29; Park-st. Y. P. S. C. E., 1.75; do., Jun. Y. P. S. C. E., .30, 394 63
RHODE ISLAND.— Riverside, Y. P. S. C. E. 1 00
CONNECTICUT.— Bridgeport, Park-st. Cong. Sab. sch., 16.30; Bristol, Sab. sch. of 1st Cong. ch., 18.86; Hartford, do., 20; Lyme, Y. P. S. C. E. of 1st Cong. ch., 1.26; Mt. Carmel, Cong. Sab. sch., 2.50; Middletown, 1st Cong. Sab. sch., for Erzroom High School, 30.73; New Canaan, Cong. Sab. sch., for China, 10.78; New Haven, Centre Cong. Sab. sch., 11.73; Norwich, Sab. sch. of 2d ch., 10; Plantsville, Cong. ch., Children's sale of fancy articles, for China, 11; Stanwich, Sab. sch., for China, 13; Waterbury, Y. P. S. C. E., Thank-offering, 4.25; West Avon, Cong. Sab. sch., 7; West Stafford, do., 1.19; Winchester Center, do., 5, 163 60
NEW YORK.— Brooklyn, Y. P. S. C. E. of Tompkins-av. Cong. ch., 10; Brookton, Cong. Sab. sch., for China, 3.12; Gaines, Cong. Sab. sch., 3.10; Groton, do., 4.47; Newburgh, 1st Cong. Sab.sch., for China, 7; New York (Morrisania), Forest-av. Sab. sch., for China, 25; Riga, Y. P. S. C. E., 5; Walton, do., 10, 67 69
PENNSYLVANIA.—Braddock, 1st Cong. Sab. sch., 2.90; Philadelphia, Park Cong. Sab. sch., 9.48, 12 38
FLORIDA.— Sanford, Y. P. S. C. E. 5 75
ALABAMA.— Talladega, Sab. sch. of 1st Cong. ch., for China, 10 25
ARKANSAS.— Rogers Cong. Sab. sch. 5 00
TEXAS.— Dallas, 1st Cong. Sab. sch., for China, 16 65
OHIO.— Berlin Heights, Cong. Sab. sch., for China, 6; Conneaut Cong. Sab. sch., 10; Rootstown, Jun. Y. P. S. C. E., 1; Wayland, Cong. Sab. sch., for China, 3.55, 20 55
ILLINOIS.— Byron, Cong. Sab. sch., for China, 4; Primary Dept., do., 4; Chicago, Bethlehem Cong. Sab. sch., 6.15; Park Manor, Cong. Sab. sch., 5.75; Y. P. S.

C. E. of Waveland-av. Cong. ch., 2.96; Int. Y. P. S. C. E. of Bethlehem Cong. ch., 1.25; Forest, 1st Cong. Sab. sch., 2.31; Glen Ellyn Cong. Sab. sch., for China, 1; Glen View, do., 4; Gridley, do., 10.21; Sterling, Cong. Sab. sch., 5; Wilmette, 1st Cong. Sab. sch., 4.30, 50 93

MICHIGAN. — Almont, Cong. Sab. sch., 4.19; Clarksville, do., 1.65; Cooper, do., .95; Detroit, Brewster Cong. Sab. sch., 2.88; East Gilead, Cong. Sab. sch., for China, 5; Metamora, Cong. Sab. sch., 1.82; Rapid River, Cong. Sab. sch., for China, 1.15; Vienna, Y. P. S. C. E., 2.20, 19 84

WISCONSIN. — Boscobel, Y. P. S. C. E., for China, 7; Brandon, Cong. Sab. sch., for China, 2.33; Ft. Atkinson, Cong. Sab. sch., for education boy in India, 5; Whitewater, Cong. Sab. sch., 6.14, 20 47

IOWA. — Belknap, Cong. Sab. sch., 1.84; Belmond, Cong. Sab. sch., 2.25; Clear Lake, Cong. Sab. sch., 1; Creston, 1st Cong. ch., 6.46; Forest City, Cong. Sab. sch., for China, 1; Jackson, do., 6.60; Traer, Cong. Sab. sch., 8.90; Vining, do., 2, 30 05

MINNESOTA. — Appleton, Y. P. S. C. E., 3.25; Barnesville, Cong. Sab. sch., 6.60; Detroit, 1st Cong. Sab. sch., 2.80; Grand Meadow, Cong. Sab. sch., for China, 1.45; Minneapolis, Oak Park Cong. Sab. sch., for China, 5.16; Plainview, Cong. Sab. sch., .50; Rochester, do, 7.53; Merriam Park, Olivet Cong. Sab. sch., 16.10; Waseca, Cong. Sab. sch., for China, 3, 46 39

KANSAS. — Fredonia, Cong. Sab. sch., for China, 2; Hiawatha, 1st Cong. Sab. sch., 2.69; Muscotah, Y. P. S. C. E., for school, Madura, 25; Netawaka, Cong. Sab. sch., for China, 3.50; Olathe, do., 2.14; Stafford, Cong. Sab. sch., .50, 35 83

NEBRASKA. — Franklin, Cong. Sab. sch., 1.13; Sargent, do., 1.84; Shickley, Y. P. S. C. E., 1.05; Westcott, Cong. Sab. sch., for China, 5.10, 9 12

CALIFORNIA. — Bakersfield, 1st Cong. Sab. sch., for China, 6; Byron, Cong. Sab. sch., for China, 3.50; Fruitvale, do., 3.15; Los Angeles, Plymouth Cong. Sab. sch., 2.06, 14 71

WASHINGTON. — Black Diamond, Cong. Sab. sch., for China, 5; Deer Park, Cong. Sab. sch., 6.83; Seattle, Pilgrim Cong. Sab. sch., 11.34, 23 17

NORTH DAKOTA. — New Rockford, Cong. Sab. sch. 7 50

SOUTH DAKOTA. — Ipswich, Cong. Sab. sch., 3.90; Meckling, Y. P. S. C. E., 3; Mitchell, Cong. Sab. sch., .65, 7 55

INDIAN TERRITORY. — Vinita, Mrs. Swain's Class, for work in India, 2 00

OKLAHOMA TERRITORY. — Seward, Cong. Sab. sch. 3 45

1,042 67

MICRONESIAN NAVY.

CONNECTICUT. — Plainville, Cong. Sab. sch., for *Morning Star*, 10 00

NEW YORK. — Flushing, Cong. Sab. sch. 22 67

ILLINOIS. — O'Fallon, Mrs. Carrie S. Peach, for new schooner, .70; ———, Friends for new missionary vessel, 73.08, 73 78

WISCONSIN. — Union Grove, Little girl, 5; Friend, 1; for new missionary vessel, 6 00

112 45

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Grandin, Y. P. S. C. E., De Forest Fund, 5 00

ILLINOIS. — Aurora, Y. P. S. C. E. of 1st Cong. ch., 5; Canton, Y. P. S. C. E., 10; Centralia, do., 6; Chicago, do., of Gross Park Cong. ch., 1; De Long, Y. P. S. C. E., 10; Dwight, do., 5; Geneva, do., 13; Gridley, do., 5; Neponset, do., 5; Woodburn, do., 7.50; MacLachlan Fund, 67 50

MICHIGAN. — Union City, Y. P. S. C. E., Lee Fund, 10 00

WISCONSIN. — Hazel Green, Y. P. S. C. E., 2; Spring Valley, do., 2.21; West Rosendale, do., 5; Olds Fund, 9 21

IOWA. — Buffalo Center, Y. P. S. C. E., 1; Clear Lake, do., 11; Clinton, do., 5; Earlville, do., 5; Gilman, do., 6; McIntire, do., 1.20; Mason City, do., 10; Shenandoah, do., 2.50; Victor, do., 2.96; Waverly, do., 5; White Fund, 49 66

MINNESOTA. — Glenwood, Y. P. S. C. E., Haskell Fund, 4 00

NEBRASKA. — Exeter, Y. P. S. C. E., Bates Fund, 15 00

COLORADO. — Leadville, Y. P. S. C. E., Albrecht Fund, 5 00

NORTH DAKOTA. — Sykeston, Y. P. S. C. E., Holton Fund, 4 49

SOUTH DAKOTA. — Scotland, Dorothea Burgess, 16; Tyndall, Y. P. S. C. E. of 1st Cong. ch., 1; Holton Fund, 17 00

186 86

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bangor, Hon. E. R. Burpee, for church building, care Rev. G. D. Marsh, 50; Eastport, Miss Augusta M. Bibber, for Melur ch., care Rev. F. E. Jeffery, 1, 51 00

NEW HAMPSHIRE. — Bristol, Friends for Bristol Free Bed in Woman's Hospital, Foochow, 24; Laconia, Y. P. S. C. E., for use of Miss E. M. Blakely, 7; Plymouth, Jun. Y. P. S. C. E., for Okayama Orphanage, 2, 33 00

VERMONT. — New Haven, Friend for Okayama Orphanage, 2.50; Salisbury, Y. P. S. C. E., for catechist, Madura, 10, 12 50

MASSACHUSETTS. — Acton Center, Cong. Sab. sch., Primary Dept., 5; Y. P. S. C. E., 10; Little Givers, 10; all for work, care Miss C. Shattuck; Auburndale, Cong. ch., Extra-cent-a-day Band, for windows, Okayama Orphanage, 10; do., Cong. Sab. sch., for use Miss E. S. Hartwell, 15; Boston, Miss Abbie B. Child, for school at Wai, 50; Mrs. J. D. Bryant, for use Rev. Jas. Smith, 10; Lawrence, Trinity Cong. Sab. sch., for school, Cesarea, 10; Newton Center, 1st Cong. Sab. sch., for work, care Mrs. M. E. Bissell, 25; Ward Hill, Ch. of Christ, for work, care Mrs. E. D. Marden, 7; Worcester, Plymouth Cong. Sab. sch., for work, care Rev. H. G. Bissell, 34.95, 186 95

RHODE ISLAND. — Providence, Jun. Y. P. S. C. E., 10; M. E. Salisbury, 15, both for pupil, care Miss Mary B. Harding, 25 00

CONNECTICUT. — Danielson, Emily Danielson, for pupil, care Miss M. B. Harding, 15; West Harttord, Y. P. S. C. E. of 1st Ch. of Christ, for pupil, care Rev. H. G. Bissell, 7.50; ———, Thankful, for work in Austria, 5, 27 50

NEW YORK. — Brooklyn, Mrs. E. J. Edwards, for work, care Rev. J. H. House, 25; Cent. Cong. Chinese Sab. sch., Miss Wilson, 5; Mr. Shirley, 1; Mrs. Russell, 1; Miss M. E. Shirley, 2; Miss N. Shirley Russell, 1, for work, care Rev. C. R. Hager; Clifton Springs, Friend, for Theol. student, Marash, 50; Conklin Center, Y. P. S. C. E. of Baptist ch., for work, care Dr. W. L. Thompson, 5; Hague, Rev. L. C. Partridge, toward house for Rev. E. C. Partridge, 10; New York, A Friend, for use of Miss M. L. Matthews, 5; Syracuse, Geddes Cong. ch., Mrs. Geo. C. Gere, for scholarship, Foochow, 20; West Bloomfield, Cong. Sab. sch., for work, care Rev. and Mrs. W. P. Sprague, 10, 135 00

NEW JERSEY. — Boonton, Presb. Y. P. S. C. E., for pupils, care Dr. W. S. Dodd, 52; Glen Ridge, Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Morris-

town, Robert Carter, for pupil, care Rev. W. S. Dodd, 30, 94 50

PENNSYLVANIA.— Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5; West Chester, Herbert McCormack, for work, care Dr. W. L. Thompson, 10, 15 00

DISTRICT OF COLUMBIA. — Washington, L. B. Platt, for work, care Rev. L. O. Lee, 100 00

MARYLAND.— Baltimore, The mother of the late Wm. Cross Moore, for him, and in his name, advance payment for twenty Armenian orphans (previously acknowledged, 1,095), 40 00

ALABAMA.— Athens, Trinity Cong. Sab. sch., 1; Jun. Y. P. S. C. E., .09, for work, care Rev. E. G. Tewksbury; A friend for catechist, Manamadura, India, 40, 41 09

OHIO.— Cleveland, Mrs. N. Stone Scott, for work, care Dr. W. L. Thompson, 70; Mrs. A. L. Webster, do., 5; Oberlin, Mrs. P. A. Crafts, 5; and Mrs. Alcott, 1, do; Painesville, Miss M. E. Lawrence, for pupil, care Miss C. D. Lawrence, 12.50, 93 50

ILLINOIS.— Almora, The Ill. Park Sab. sch., for work, care Dr. W. L. Thompson, 2; Chicago, Ill. Branch W. M. Soc. of United Evan. ch., for pupils, care Mrs. D. M. B. Thom, 13; Sab. sch. of Grace Cong. ch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25, 21 25

MICHIGAN.— Calumet, Charles W. and Katharine L. Niles, for work, care Rev. C. A. Nelson, 12; Detroit, Fort St. Cong. ch., 25; F. D. Taylor, 5; A. C. Angel, 5; F. A. Miller, 5, for work, care Dr. W. L. Thompson; Grand Rapids, Park Cong. Sab. sch., 25; South Cong. Sab sch., 5; South Y. P. S. C. E., 10; Plainfield-av. Y. P. S. C. E., 7; Barker Memorial Y. P. S. C. E., 3; all for work in Smyrna; Rev. and Mrs. F. R. Bunker for work in Africa, 5; Hudson, C. B. Stowell, for work, care Dr. W. L. Thompson, 50, Olivet, Mrs. Lizzie E. Bintliff, do., 5; Miss Annie E. Tennent, for work, care Rev. F. A. Bunker, 5; Romeo, Miss M. A. Dickinson, for work, care Dr. W. L. Thompson, 21; ———, Anon., toward building church at Kustendil, 50, 238 00

IOWA.— Creston, 1st Cong. ch., for work, care Rev. H. G. Bissell, 100; Grinnell, Rev. H. H. Robbins, for Getchell Tutorship Marsovan, 10; Mrs. Hennion's class for orphan children, care Rev. G. E. White, 4.10; Muscatine, Mrs. Cora E. Weed, for Getchell Tutorship, Marsovan, 5, 119 10

KANSAS. — Vliets, Mrs. Susan M. Morton, for pupil, care Miss M. L. Daniels, 25 00

COLORADO. — Boulder, 1st Cong. Sab. sch., for work, care Rev. W. A. Farnsworth, 25; Denver, So. Broadway Cong. ch., for work in Africa, 5.28, 30 28

SOUTH DAKOTA. — Rapid City, H. W. Somers, for Getchell Tutorship, Marsovan, 5 00

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ARIZONA. — Tucson, Cong. Sab. sch., for use of Rev. C. R. Hager, 5 35

CANADA. — Lieury, Mrs. I. F. Laughlin, for work, care Rev. W. L. Beard, 30 00

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MONTGOMERY MEMORIAL SCHOLARSHIP FUND.

For Central Turkey College, care Miss E. M. Blakely, to Aug. 31, 1900,	4 97	
		1,459 74
Donations received in March,	35,022 76	
Legacies received in March,	21,212 24	
		56,235 00

Total from September 1, 1900, to March 31, 1901: Donations, $274,405.05; Legacies, $72,704.41 = $347,109.46.

MISSIONARY HERALD FUND.

VERMONT.— Montpelier, Miss Amy B. Fisk, 25; Woodstock, Mrs. Julia Billings, 25,	50 00	
MASSACHUSETTS.— Greenfield, S. W. Eastman, 25; Holyoke, John K. Judd, 25; Worcester, E. B. McClenning, 25,	75 00	
CONNECTICUT. — Kensington, Mrs. S. A. Hart,	25 00	
MARYLAND.— Baltimore, B. C. Steiner,	25 00	
CANADA.— Montreal, A. Kingman,	25 00	
		200 00

TWENTIETH CENTURY FUND.

MASSACHUSETTS. — Boston, E. H. Sharp, 200; Leominster, Francis A. Whitney, 166.67,	366 67	
RHODE ISLAND.— Kingston, Corporate Member, 100; Providence, Beneficent Cong. ch., 600,	700 00	
CONNECTICUT.— Ivoryton, Cong. ch., 75.25; Norwich, 1st Cong. ch., 5; West Avon, Cong. ch., by Rev. J. A. Hawley, 25,	105 25	
MINNESOTA.— Minneapolis, Plymouth ch., 250; Corporate Member, 150; F. W. Lyman, 100,	500 00	
		1,671 92
Previously acknowledged,	65,228 53	
		66,900 45

ADVANCE WORK — MICRONESIA.

MAINE.— Portland, Miss M. E. Barrett,	20 00	
MASSACHUSETTS.—Adams, Cong. Sab. sch., 10; Cambridge, Search Light Reading Club, 10; Concord, Trin. Sab. sch., 34.29,	54 29	
CONNECTICUT.—Greenwich, B. Wright, 25; do., Alfred J. Wakeman, 10; Kensington, Sab. sch. class of Mrs. S. M. Cowles, 10; Sound Beach, Cong. Sab. sch., 12.50; do., Y. P. S. C. E., 12.50,	70 00	
NEW YORK.— Brooklyn, Y. P. S. C. E. of Beecher Memorial ch., 5; do., Miss Emma A. Williams, 5; Bushton, R. E. Andrew, 10; East Bloomfield, Wm. D. Robinson, 10; do., Cong. Sab. sch., 11.33; New York, Manhattan Cong. ch., 30; Norwich, A. E. Benedict, 50,	121 33	
NEW JERSEY.— Jersey City, 1st Cong. Sab. sch.	20 00	
ILLINOIS. — Chicago, Leavitt-st. Cong. ch., A. C. LeBaron,	2 00	
		287 62

For Young People.

A VILLAGE TEACHER IN THE MADURA MISSION.

BY REV. DAVID S. HERRICK, OF BATTALAGUNDU.

We have many faithful men as teachers and preachers and it is hard to select one whose story will be better worth telling than that of any other. I have in mind a teacher whom I have recently engaged. For a long time he was possessed with an inextinguishable desire to "do the work of the Lord," as he expressed it. Often this phrase is equivalent in meaning to "receive a salary in mission employ," and again and again I have had to explain to persistent applicants, who possessed neither the spiritual nor any other qualification to do the work of a teacher or preacher, that one can serve the Lord equally well in other capacities, if he has the true spirit of service. This man first came to my notice as an independent teacher, that is, one not in anybody's employ, but who depends upon the fees he can collect, and upon the sum granted by the government in aid of the school. The latter

TAMIL GIRL PICKING TEA.

amount depends upon the number of pupils in the school, their grade in the classes, and their success in the annual examination before the government school inspector. To assist him I agreed to continue the arrangement made with him by my predecessor, *viz*, to advance him monthly a portion, say three rupees (about one dollar) of the grant his school was likely to earn. This, with four or five rupees in fees, gave him seven or eight rupees a month — not a princely income, even in India, for a man with a family of seven to provide for.

A STREET IN INDIA.

After a successful year, hard times came, with ewer pupils, smaller fees, and smaller grant. The third year was yet worse, and I advised the teacher to give up the school and take up some other work. He begged to be taken into mission employ, but I could only reply that I had not the money. So he went to the coffee estates on the hills near by. In a few months he was back again, begging to be allowed "to do the work of the Lord." "Well," I said, "You start another independent school, and when you have run it successfully three months, I will aid you as before." Sure enough, in a month or two he re-

turned and reported a school of twenty odd pupils in another village. The people though poor, had built him a schoolhouse, and had even supplied him with a small house for his residence. After satisfying myself that the school was likely to be permanent, I resumed the former arrangement in aid of the teacher.

I should like to take you to see that little school as I saw it for the first time. A visit to a Tamil village is an experience to remember. In the first place, as likely as not, there is no way to get to it (using "way" in the sense of roads such as you see in America). You may walk, or ride a pony, but if you were to attempt to drive there in a carriage and pair, or even in a humble buggy, you might get into difficulties, such as a ploughed field, or a series of ditches, or a mudhole. An automobile or even a bicycle would stand a fair chance of puncturing a tire.

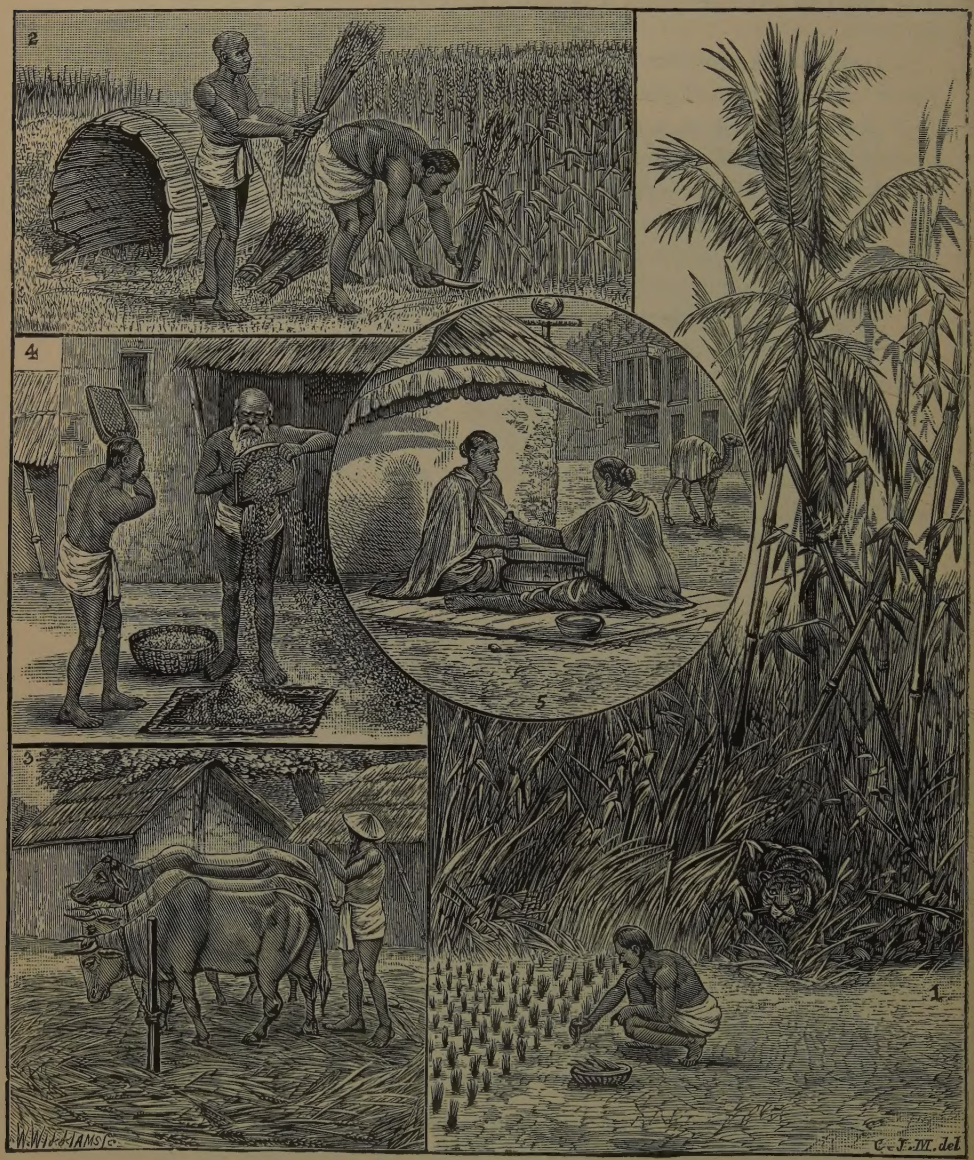
When the village is reached there are signs that the devil is there before us. At the corners of the village, perhaps, may be seen cornstalk shelters or brushwood screens, like a duck shooter's blind. These are not for shooting ducks, but for the use of men who watch at night to prevent enemies from setting fire to the village of thatched houses. The first house we come to may be that of the soothsayer, and the first woman you see may be chopping wood while her husband sits lazily near by.

On my first visit to the school I found the pupils and their parents waiting to receive me with the usual gifts of limes, plantains, and a garland of flowers. After these formalities were over I examined the school children. Nearly every one knew the simple Tamil catechism and could repeat a number of Bible verses. Plainly the teacher had not been idle. I learned afterwards that he gathered the children together on Sundays and walked with them two long, scorching miles to church. The children take their pennies for contribution, though their parents are heathen. Several of them have been formed into a Christian Endeavor Society by the teacher, of whom two or three attended the district Christian Endeavor convention year before last.

The parents of these children are types of many. Years ago a mission school was kept in their village, and they know something of Christianity. When I spoke to them about their religion, they said they wanted their children to be educated and learn to be Christians, but as for themselves, how could they be other than what they were? I remarked that, as they seemed to desire that their children start out on a new road, they ought to go with them to show them the way. They saw the point, but it takes more than an argument to make a Christian out of a heathen in India. Again hard times came for the teacher and for the people, so that the fees collected fell pretty near to zero. If it had not been for relief sent by good friends in America, the suffering in the teacher's family would have been far greater. But he held on, and the school passed a creditable examination before the inspector.

After all I have seen of this man and his work, I feel pretty sure that his desire "to do the work of the Lord" is genuine and that he is really anxious to teach the better way among his people. His ability is not great, but his heart is in the right place, and so is his treasure, I think. I have taken him

into regular mission employ, absorbing his school into a mission school two miles distant, whither his former pupils go with him, and where his influence will be wider than was possible before.



VILLAGE LIFE IN INDIA.

The cut above furnishes good illustrations of village life, save that in No. 1 the tiger, though seen in the hills, is not near the rice plantations; No. 2 shows how they reap the grain; No. 3 shows how they tread it out; No. 4 shows how they winnow it, and No. 5, two women grinding at the mill.